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The METHODIST WOMAN

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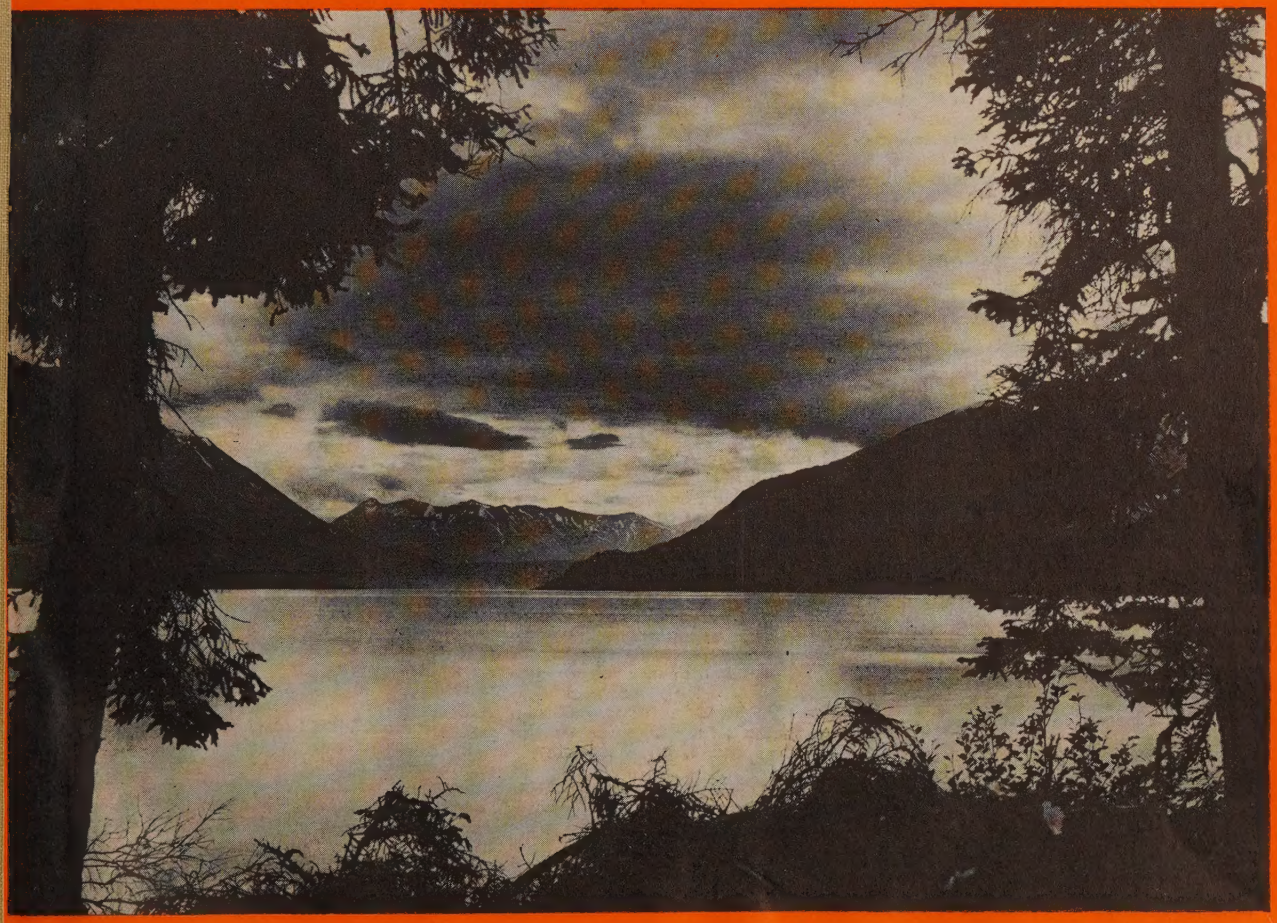

SEP - 8 1958

Letters...

• The Woman's Society of Christian Service of the East Houston Methodist Church, Houston, Texas, honored their president, Mrs. Alberta Krustchinsky, with a banquet at which time she was given an adult life membership pin. The presentation was made as part of the program "This Is Your Life."

A number of the members subscribe to THE METHODIST WOMAN and we used the emblem of the Woman's Society that appeared on the cover of the September, 1957, issue on our place cards.

MRS. HARVEY BECKENDORF

Mrs. Akira Nishiyama *(center)* was honored recently with an honorary life membership by the Woman's Society of Burlingame Church, California. At left is Mrs. Yoko Minoura and at right is Mrs. Myron Herrell, Secretary of Missionary Education.

• Mrs. Akira Nishiyama, the wife of the Japanese Consul General, with headquarters in San Francisco, was honored recently by the Woman's Society of Christian Service of the Burlingame Methodist Church with an honorary life membership.

The award was made in recognition and appreciation of Mrs. Nishiyama's outstanding leadership in presenting a series of monthly programs on Japan. Mrs. Nishiyama was accompanied each month by members of a group including the Mesdames Yoko Minoura, Kimiko Ikeda, Shizuko Shibata, Kazuko Watanabe, and Kiyuko Sawanobori. The guests, wearing colorful kimonos, demonstrated and explained the traditional customs of Japanese dress.

Informative discussions with question and answer periods on Japan would precede a spirited "turnabout" session at which time the Japanese guests would question the audience on religious aspects of the United States.

Members of two circles attended each meeting. Fourteen circles participated during the year, serving as luncheon hostesses in turn.

Mrs. Nishiyama has lived in San Francisco for sixteen months. Educated in Aoyama Gakuin, a Woman's Division project in Tokyo, she attended the University of California on a scholarship, and later transferred to the University of Texas in Austin. She is a member of the Evangelical Brethren Church of San Francisco.

Commending the mission school program in Japan, Mrs. Nishiyama expressed the belief that they are the most successful means of spreading Christianity throughout that country. She felt the recently completed series of programs was an invaluable and vital step toward further cementing relationships between the United States and Japan.

MRS. ARTHUR BISHOP, *President*
Burlingame, California

The following paragraphs are excerpts from letters received during the letter writing project last winter.

• The greatest single benefit which the individual member-reader derives from THE METHODIST WOMAN is the realization of her personal part in the world mission of the church. To this end it offers an educational program impossible to obtain at the local level; it challenges her morally and spiritually; it broadens her outlook on various social programs and reforms; it shows her a way of action; it encourages a sense of loyalty and unity and a desire for personal performance in the works of the Woman's Division.

• THE METHODIST WOMAN shows how racial problems are being overcome in other parts of the world. It interprets current events from the Christian viewpoint for those of us who are not politically-minded. It provides ideas to make our circle programs more interesting as well as educational, which in turn makes each of us feel a necessary part of the great work of the Woman's Society.

• From month to month THE METHODIST WOMAN presents a clear idea of the scope of the work in which our Society is engaged. Thus the magazine is a source of information in addition to being interesting and inspiring .

• When THE METHODIST WOMAN is read by all our members these things happen:

1. Each woman increases in knowledge and in spiritual and devotional capacity. Each woman becomes increasingly effective in whatever capacity she serves.

2. Home and foreign missionary askings are met with sympathetic understanding and approval.

3. We are aware that our Woman's Society is knit by Christian fellowship and that we are an effective, integral part of Methodism.

• THE METHODIST WOMAN gives frank and unbiased accounts of world events. The reader gains knowledge and a conviction which leads to definite action.

It ably presents the world enterprise sustained by Methodist women. Such articles inspire women to have a larger part in these undertakings. Statistics are necessary to show the results of this work.

The thought-provoking and inspiring meditations deepen the spiritual life of the individual. The Circle Program and Worship Suggestions provide the leader with material which is informative and devotional.

Each officer can find a definite statement of her duties and suggested methods for becoming a more intelligent worker.

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★ ★ ★ *Contents* ★ ★ ★

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Cover: THE METHODIST WOMAN salutes Alaska, the forty-ninth state, by using a cover picture of one of Alaska's many beauty spots.

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The Word Became Flesh . . .

by

GEORGIA HARKNESS

Each day at the Fifth Assembly Dr. Harkness conducted a Bible Study on the Gospel of John. Following are full excerpts from the first presentation. Excerpts from the other three studies will appear in forthcoming issues.

Dr. Georgia Harkness *(left)*, eminent Methodist leader and professor at the Pacific School of Religion, Berkeley, California, receives the "Church Woman of the Year" award of the Religious Heritage of America, Inc., from the Reverend Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C. At right are Dr. and Mrs. Harold M. Dudley of Washington, a Methodist couple who founded the interfaith organization which gives the awards at the annual Washington Pilgrimage.

THE Gospel of John, perhaps more than any other book that was ever written, has encouraged and lifted and brought life and love and peace to the hearts of men. About the year A.D. 200 a great theologian of the early church, Clement of Alexandria, said, "After the other evangelists had written down the facts of the history, John wrote a spiritual gospel." The spiritual gospel it was then, and that it remains to the present day.

Date, place and authorship

Biblical scholars are generally agreed that the fourth gospel could not have been written earlier than the last decade of the first century A.D. Some date it as early as the year 90; others put it as late as 110. Since we do not know for sure, let us strike an average and say it was probably written about the year 100. The reason we know it was written so late is that it reflects the environment of Christianity as it had then been spread to the Greek world.

Tradition says that it was written at Ephesus in Asia Minor. Ephesus by this time was a very important and influential church. Most of its members were Greeks—gentile and not Jewish Christians. This is natural from its location a long way from Jerusalem, near the west coast of Asia Minor, and is consistent with the fact that when the author of this gospel has occasion to speak of the enemies of Jesus he calls them, not the Pharisees or Sadducees, but always simply "the Jews."

Wherever the author lived, it was in a place where Christianity had been firmly planted in gentile soil. Furthermore, there was an influential Gnostic group in Ephesus whose influence needed to be combatted. There was also a group in Ephesus "who knew only the baptism of John" (Acts 18:25) and this may be one reason why the author of the gospel makes it so clear in his opening words that John "was not that light, but came to bear witness to the light." (John 1:8). It all fits together to reinforce the idea that Ephesus was the place.

We wish we could be so sure which John wrote it. Doubtless it was the same John who wrote the first, second, and third Epistles of John. These and the gospel sound alike, full of tender love and deep faith and injunctions to show our love of God by loving one another and walking in the companionship of Him who is the Way, the Truth, and the Life. With equal certainty it is not John of Patmos, the exiled Christian leader who wrote the Book of Revelation, with all its cryptic and mysterious symbolism and its invectives against Rome. Great faith breathes through the Book of Revelation, but it is not the same kind of gentle, quiet, deep-waters faith that one finds in the Gospel of John.

The question we should most like to have answered as to its authorship is a harder one. Is the John who wrote it the beloved disciple to whom Jesus commended his mother at the cross, the brother of James, the son of Zebedee? Is he the John for whom, with his brother, the ambitious mother of Zebedee's sons besought the privilege of sitting in the highest places

in Christ's kingdom? The tone of the gospel fits well enough with the idea of its being chosen with Peter and James to witness the transfiguration, but not so well with the idea that this same John was called a "son of thunder." If there is one thing this quiet spiritual gospel does not do, it is to thunder!

The evidence remains divided. In any case, we do know a good deal about the author. He was a philosopher, a man of the deepest spiritual insight, and a man of supreme literary skill. What he set out to do was to interpret the meaning of the Christian faith to a skeptical and seeking generation, and to do this by way of telling the story of Jesus and reporting what he believed to be the spirit of Jesus' words. Historically, the fourth gospel is less accurate than the first three, which are enough alike so that we call them the Synoptics, "seeing with one view." Spiritually, it is authentic, and rings true to the spirit of Christ.

John tells us clearly, in his own words, his purpose in writing the book. (Read John 20:31.)

The Incarnation

Now let us look at the marvelous prologue of the gospel which states in majestic terms the basic note in our Christian faith—the incarnation of the eternal God in Jesus Christ who came to dwell among men to give us life and light, grace and truth. Note the great poetic ring of these words (Read verses 1-5.)

Every age and period of culture must have the gospel presented in ways that it can understand. That is a basic principle of teaching and preaching. To the Jews, the best way to think of the coming of Christ as Savior was as the Messiah, the fulfillment of their ancient longings for a Deliverer and of God's promise to His chosen people. But to the Greeks at Ephesus, who had never thought of themselves as a chosen people, this meant very little. Yet John knew that our Lord had come to live and die and rise again for them as much as for the Jews. How was he to put it?

An idea very familiar to Greek philosophy, which apparently had seeped into the thinking of the common people somewhat as scientific concepts have into ours today, was the idea of *Logos.* Logos means *word;* it also means *thought, reason, creative intelligence.* Paul had spoken on Mars Hill in Athens years before about the God who is "not far from each one of us, for 'In Him we live and move and have our being' " (Acts 17:27-28). The idea of God as a principle of rational creativity permeating all things was a basic idea of Stoic philosophy, and it was called the Logos. On this foundation John saw his chance to build.

But what a different meaning he put into it! The Word, he says, is none other than Christ Himself, with a divinity as eternal as God, working with God in the creation of the world yet appearing in time to give us life and a light that never can be put out. The Word is God speaking, in creation and redemption, through Jesus Christ our Lord.

People are often troubled about the doctrine of the pre-existence of Christ, assuming it means that Jesus lived before Jesus lived, which does not sound very sensible. It will help us at this point if we use the name Jesus for the babe of Bethlehem and the man of Nazareth, and remember that Christ is not simply his surname as we might say John Smith. Christ means "the anointed one," to the Jews the Messiah, to the Greeks the eternal word, to us our divine Lord and Savior. What I think John is saying here is that the Christ that was in Jesus—the expression and the self-disclosure of God himself—existed from the beginning, came to earth in human form in Jesus, and lives eternally with us as Holy Spirit.

Perhaps we shall always have to grasp this magnificent thought more with our feelings than with our minds, for so great a thought spills over the edges of our small minds. But at least we can grasp the difference it makes to us, and to our world.

"In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

No one whose life has felt the healing touch of Jesus, until the darkness in his soul was light and peace and power, can doubt what that means. No one who has lived through the dark days—whether of disappointment or insecurity or sickness, a broken home or a broken world through the death of a loved one—and found the light still shining in the darkness can doubt what it means. Then as we look out upon our world with its war clouds, its Sputniks, its atomic and hydrogen bombs, we can remember that this is not the first dark day in history, that ever since our Lord came into the world to bless it the light has been shining in the darkness, that the darkness has never overcome it.

Now let us pass on to the climax of this marvelous passage, which gives meaning to it all and lies at the heart of our faith. (Read verses 14-18). Here are incarnation and revelation, with grace and truth enough for the first century and for every century.

In our society today, in spite of our scientific achievements and our high level of culture, we are not unlike the men of Ephesus, in the throes of transition to new patterns of life. Christian faith has many rivals. Men grope blindly for God; some fail to see Him at all, and others like the Stoics try to find Him in the impersonal orderliness of nature. Only those who find Him in the Son of God see Him in all the glory of God's Fatherly love and creative power.

There are many faiths on earth, and most of them have some kernels of truth. There are many sons of God with a small "s"; millions of us upon the earth. But there is only one Son of God in the supreme sense that in Him, we see the truth and the grace of God in its fullness.

The supreme gift of God has

(Continued on page 43)

Rural Work

• *fascinating*
• *challenging*
• *diversified*

by Cornelia Russell
Executive Secretary
Town and Country Work

"THIS is fascinating," remarked a young office clerk upon reading reports of Town and Country workers and transcribing letters that dealt with plans for varied activities. "I am familiar, of course, with the schools, hospitals, and community centers which the church sponsors, but I had no idea of the service in rural areas."

In a southern town two rural church and community workers invited a number of ministers and the chairman of their advisory committees to meet with the Executive Secretary for Town and Country Work of the Woman's Division of Christian Service to talk over opportunities for service to their small churches and communities. The morning was spent evaluating what had been done and planning ways of improving and expanding the program. In the afternoon they visited a number of rural communities and churches.

"You know, this is the first time I ever knew what rural work really is all about," said one of the ministers. Another added, "I had no idea there would be so much to talk about. I thought we would be there just a little while, but I still wasn't ready to quit when the meeting broke up at the end of the day."

What are some of the features of Town and Country Work that captured the interest of the new office clerk and the rural ministers? Last summer more than thirty-five college students spent from six to ten weeks (for a small salary) helping rural workers. Their reactions, also, show surprise at the extent, variety, and value of the work.

"This summer's work has been the richest experience of my life. My friends would have been surprised to see me doing things that they knew I couldn't do and that I knew I couldn't do—such as making impromptu speeches and playing the organ for church.

"I learned as much about living in these eight weeks as I could have learned in a year elsewhere. I learned from staying in different homes how to get along better with all types of people. I also learned more about children."

One girl stayed in a different home each day for a week, which gave her wide contact with the people. "The church itself is small," she wrote, "the membership scattered but determined to keep the church going. A group of eleven-year-olds meet with two girls of MYF age, calling themselves juniors in the morning and MYF at night! The church as a whole desperately needs and *wants* help."

The summer workers gave much time to vacation church schools. "Four of the schools," wrote one student, "were held in one-room churches. I learned to use limited space and to make the best possible use of available equipment, as well as how to plan for the schools. I also helped with Youth Activity Week, day camps, and the Woman's Society of Christian Service program, and taught in church school."

"To sum it all up," wrote another, "I felt as though I was a changed person when I returned to my home state. I carried with me a new enthusiasm for the work that God would have me do. Thanks to the Woman's Division for providing me with the rare experience."

In one Virginia county, with the aid of four summer workers, seventeen one- and two-week vacation church schools were held, one school being at night! Many churches had improved their facilities since the previous summer. The Commissions on Education where the workers had shown a filmstrip on arranging and furnishing church-school rooms planned for the purchase of the equipment needed, which made considerable difference in the type of work that could be done in those schools. Of the more than 750 children and adults who attended, 150 are not in any church school.

"The tragedy is," said the rural worker, "that it may be another year before we reach these children again, because the local church members do not transport them to their church schools. We have to go for them, and then often they cannot come. In several areas the parents are out peddling liquor on Sundays and the children have to

stay at home to sell it to those who come to the house. We got into some of these homes last summer. However, it will take a long period of cultivation to win the parents. We did get some of them to help with outings for the children or young people during the summer activities, but I am not able to carry on this program alone in the winter and spring. *So, there is opportunity, but failure because of lack of local leadership.*"

The filmstrip, *The Teacher Prepares,* was shown in ten different churches by a North Carolina worker. "I cannot forget the enthusiasm that shown in the face of a teacher who, after we talked about the circle as a better seating arrangement than the traditional classroom seating, said, 'I'm going to try it!' " In the same area an MYF held a Thanksgiving worship service in the poor farm home of an elderly man, once active in the church, who had for two years been confined to a wheel chair and unable to attend. "Twenty youth crowded into the tiny front room where they had prepared a fitting worship setting. There was hardly room for all to stand for the singing of the hymns. The well-planned worship was carried out with reverence and devotion.

"We're so glad to know that the church is interested in the lobsterman." This quotation from a letter received by a deaconess in Maine indicates another facet of the Town and Country program. Here in a recently formed group ministry a number of small churches are cooperating to their mutual advantage.

"A new committee of the group ministry that has aroused a great deal of interest," she reported, "is the one on Economic Relations, which receives the services of a consultant in the area of economic development. We have met about twice a month, gathering information about various groups in the county that are working for the economic betterment of the area. The committee has come up with some interesting ideas for promotion and new jobs. The fact that a church group is interested in the economic welfare of the people seems to be a real eye-opener to many, and committee members are insistent that the church get credit for what it is trying to do in this area."

The fact that the coordinator for rural work in two conferences was called upon by the bishop to present the work at a planning conference for the whole area indicates that the church at large recognizes and appreciates the value of the Town and Country program. Her report showed how the rural workers cooperate with various organizations of the church on conference, district, and subdistrict levels. "On the subdistrict level we find the rural workers at times helping with the work of the Woman's Societies, Youth Councils, young adult, and adult groups, and occasionally with lay activities. Each also participates in the program of the Town and Country Commission of the conference and cooperates with the conference Board of Education and with the district missionary secretaries.

"Always it is the purpose of the workers to cooperate with the district superintendent and the ministers to help promote and carry out the total program of the church. Yes, we are interested in the emphasis on higher education, World Service apportionments, Lord's Acre projects, and stewardship and tithing. Wherever leadership training can be promoted you find our rural workers serving in local churches, on charges, and on the subdistrict levels, to help plan, promote, and often teach in the schools. The workers, along with the ministers and lay people within the churches and communities, work to develop their plans and strategy for carrying out goals. It is never a program that the rural worker plans for them without their approval, but rather one that they themselves have helped to initiate. They move along together, seeking to develop right attitudes of living based on Christian principles and to create loyalty to the church and find ways in which they may witness through its various channels. During the summer we had five students who helped to make the summer activities more meaningful. They gave assistance with vacation church schools, youth weeks, recreational programs, district camps, visitation, Bible studies, and work with the Woman's Societies."

Every Town and Country worker experiences at one time or another the frustration of seeing what needs to be done, what *could* be done, if she were two persons instead of one. The comments of some of the summer workers show that they have had the same feeling. Not only are additional workers needed in the established areas, but carefully studied plans for several new rural work projects are submitted to the Woman's Division each year. It is not only lack of funds that holds up their approval. Trained personnel is also lacking.

"You almost took my daughter away from me at vacation church school last summer," said a mother to a U.S.-2. "She came home and told me, 'I'm going to be a missionary just like Miss B.!' " (We hope she will!) At a subdistrict MYF retreat the worker talked with a girl about what she was going to do after she finished high school. "She told me she wanted to be a nurse. I stressed the great need for missionary nurses. She is only a high-school freshman, but this is the time that we need to present these opportunities. That is why we don't get enough young people —they just don't know about our work."

If each Woman's Society would, along with its dollars, add prayers for new recruits, then add to its prayers an alertness to find promising young people and put them in touch with those who can present to them the Town and Country program and continue to show an interest in them, more churches and communities could share in the benefits of the program. And the young people would find it "fascinating" as did the young office clerk (a university graduate).

His Name's on Five Continents

by

FRED CLOUD

"I HEARD about Scarritt College through missionaries who came to my country. What they told me about its Christian atmosphere as well as its high academic standards drew me to Nashville to study at this college."

An earnest young man from Malaya, Lionel Muthiah, made this remark one day not long ago. Kouk Ding Lau, a bright-eyed student from Sarawak, had expressed a similar reason for coming to Scarritt College.

What these two young men said was paralleled by experiences related by several other students from abroad. Miss Teruke Matsuno from Japan and Miss Bong Ja Kim from Korea added that some of their fellow students had returned from America with great appreciation for the Christian fellowship they had experienced at Scarritt. "I hope that Scarritt will open its doors even more widely to foreign students," Miss Kim concluded.

Though its student body is small (only 275 students last year), Scarritt's outreach is truly world wide. Its 2,905 graduates are at work —as missionaries, teachers, youth workers, and directors of religious education—in forty-six states of the United States and in fifty-five foreign countries, ranging from Algeria to Uruguay.

A college for Christian workers with a world outreach was a dream shared by several persons in The Methodist Church during the last years of the nineteenth century, termed by church historian Kenneth Scott Latourette "the great century" in the expansion of Christianity.

Notable among those who shared the dream were Miss Belle Harris Bennett and Miss Maria Layng Gibson, honored on the Scarritt campus by a memorial tower and a dormitory. But it was the generosity of a Kansas City preacher-teacher-realtor named Nathan Scarritt that brought the dream down into the realm of actuality.

As Scarritt's president, Dr. Foye Gibson has said: "Nathan Scarritt realized, perhaps more fully than anyone else at the time, what an outreach the new college might have. He recognized the value of the dream shared by Miss Bennett and Miss Gibson."

Who was this man whose name is memorialized in Nashville by a college and is mentioned appreciatively by Christian leaders on five continents? Nathan Scarritt was born in Alton, Illinois, in 1821, the seventh of twelve children. His parents had migrated by covered wagon from New Hampshire.

Nathan worked on his father's farm until he was sixteen, when he entered McKendree College. He cleared timber from the campus to pay his expenses, and graduated in 1842. The college later honored him with a Doctor of Divinity degree.

Scarritt began his career as a teacher in Waterloo, Illinois. After two years, he moved to Fayette, Missouri, where he helped establish Howard High School, which subsequently became Central College. In August, 1847, he received an M.A. degree from the University of Missouri—one of the first it issued. Then, in October, he was ordained minister of the Methodist Episcopal Church, South.

The next year Scarritt became head of the classical department of the Shawnee Indian Mission, near Westport, Kansas. Perhaps it was this intercultural contact that stimulated his interest in the church's world mission.

Nathan Scarritt was a preacher and teacher all his life. In one respect, however, he was quite unlike most members of these two professions: he became a millionaire! His wealth was acquired through astute real estate investments in Kansas City. In time, he became a director of the Bank of Kansas City.

But what was his part in starting a college for Christian workers that was ultimately to bear his name?

Betty Marchant

The Choir of Scarritt College was one of the three choirs to sing at the Fifth Assembly in St. Louis, Missouri, last May. The Choir also sang at the Wesleyan Service Guild Weekend.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South recognized the need for a training school for its missionary candidates. It had authorized Miss Belle Harris Bennett to solicit funds throughout the church. Locations were offered for the school at Louisville, St. Louis, and Nashville. (The last-named offer was made by Dr. George Price of the Nashville College for Young Ladies.) However, the board did not want to attach the training school to any other institution, so it declined these invitations.

In 1889, Nathan Scarritt offered a beautiful lot in Kansas City, Missouri, and $25,000 in cash if the board would match the amount and erect a $50,000 building within five years.

At this point, opposition to the idea of a training school developed within the church. Further, it was discovered that the General Conference had not authorized the Woman's Board of Foreign Missions to establish such a school.

When the General Conference met in St. Louis in 1890, Nathan Scarritt renewed his offer of land and money for the establishment of a training school for Christian workers. The General Conference cleared the way, and on May 21, 1890, the board accepted his gift. The wire of acceptance reached Scarritt one day before his death.

When news of his death reached the board, they voted to name the institution in which he was so deeply interested the "Scarritt Bible and Training School." This school was opened and dedicated on September 14, 1892, in Kansas City, Missouri. Miss Maria Layng Gibson was the first and only principal of the school at that location.

In the summer of 1924 the school was moved to Nashville. It was reorganized under the leadership of Dr. Jesse L. Cuninggim (who was then president), as a coeducational senior college and graduate school and the name was changed to "Scarritt College." The first group of buildings to be completed, including the Scarritt tower, were dedicated on March 14, 1928.

In 1939 the ownership of Scarritt College was transferred to the General Conference of The Methodist Church. In 1940 the college was granted full accreditation by the Southern Association of Colleges, and in 1940 it was admitted to membership in the Association of American Colleges.

And so it happens that one of Methodism's points of educational contact with the world bears the name of a Kansas City preacher-teacher-realtor—a name honored on five continents!

Dorothy Dilger

Dr. Helen Kim, president of Ewha University, Seoul, Korea, was in the United States during the summer for conferences and meetings. She spoke at the Furloughed Missionary Conference in Greencastle, Indiana, and was a featured speaker at the Convocation on Local Church Evangelism in Washington, D. C., July 4. Dr. Kim *(right)* converses with Miss Dorothy Hubbard, newly commissioned missionary of the Woman's Division who is returning to Korea where she served as a K-3.

national college *Reporting*

by
FRIEDA GIPSON

NATIONAL COLLEGE has as one of its objectives the training of full-time Christian workers. The college is truly national. The 142 young men and women who studied there last year represent twenty-four states and seven foreign countries.

This is a four-year liberal arts college granting the A.B. degree. There is emphasis on general education which gives adequate background for graduate study in the liberal arts, for work in the seminary, or the professional school such as the school of social work. Without exception to my knowledge the graduates who have gone on to graduate school have been successful.

By far the majority of the students come for vocational training. In a recent study of the vocational interests of our entering students last year, I found only four did not list some form of Christian service. One of these came because she expects to be a minister's wife. The interests most frequently mentioned were the ministry, director of Christian education, social work, missionary, and Y.M.C.A. workers.

National College has been designated as a "recognized college" by the University of Missouri.

Ground was broken on commencement day for the new dormitory.

Kresge Foundation has granted $50,000 to be matched by $150,000 toward a new gymnasium.
—Lewis B. Carpenter, *President*

Of our graduates of last spring four are in seminary in preparation for the ministry, two are in graduate school for further preparation —one in the University of Kansas, and one in Eastman School of Music. One is in Christian Education; one in Wesley Foundation work; three are in community centers—one in New Orleans, one in Columbus, Ohio, and one in St. Louis; one is married and in her own home.

National College offers ten majors. Of these, religious education, sociology, education, and music give vocational preparation. Other majors are economics and business, religion, psychology, history, English, and science.

As a teacher at National College for seventeen years, I sincerely believe we have a college of which the Woman's Division can be proud. Our doors are open to young men and women regardless of race, nationality, or religious affiliation who are high-school graduates with the ability to do college work and who desire a liberal arts education in preparation for full-time Christian service or as a background for graduate study. As you come in contact with such young men and women, remember your college in Kansas City.

You have all heard of the rapid changes on the campus. Most of you have been delighted, but some have been apprehensive. To this latter group I wish to give the assurance we have not and will not lose sight of our function of training Christian workers.

The choir of National College, Kansas City, Missouri, was one of three choirs to sing at the Fifth Assembly in St. Louis.

Eugene Taylor

Evidences of Growth . . .

This is the third article in the series on

Christian Family Living in Asian Families

Older youth discuss standards for the selection of a mate.

by IRMA HIGHBAUGH

THE dutiful son decided to marry. We were at the railroad station in North Ceylon waiting for the night train to Colombo. A half hour before the train was due a young man hurried onto the platform. An older young man who had attended both the youth and the leaders' group, he came to say "good-by."

From his many penetrating questions we had assumed he was a youth leader. It developed he was a bachelor seeking help as he tried to think through his own situation. When his father died he naturally assumed responsibility for support of his mother. Just out of school at that time, his income was not sufficient to consider marriage. Later as he went up in his profession and his income increased he spoke of marriage to one girl and then another. Each time, the mother found the girls quite unsuitable. Finally, the son realized his mother would be seriously disturbed if he married. By the time he had arrived at his present position, he had resigned himself to a life of celibacy. The previous year his mother died, but he felt he was too old for marriage.

Through attendance at the Family Life Series, he had considered with other youth the bases for a good marriage. He had thoughtfully marked the Check List worked out by Ceylonese youth on "Standards for the Selection of a Mate." He knew a girl in his church who exactly fitted his standards for a marriage partner. His urgent question was whether he was too old to consider marriage. And so, there on the station platform he made his decision for a Christian marriage.

It stopped too soon was the answer given by a youth in South Thailand as he evaluated the course the teen-age youth had taken. "The girls talked in such a low tone I couldn't hear them," was a weakness of the course expressed by another boy. "It steadied our emotions and this will help prevent us from ruining our lives together because we didn't know how boys and girls should behave together. Now we have learned the Christian way and we know that there is strength from Christ to help us."

These statements came from papers written by boys and girls who study in a Christian school. And so in Japan, Korea, the Philippines, Burma, Malaya, Thailand, and Ceylon the Family Life work was and is bearing fruit. It was under the direct supervision of the National Christian Council or Council of Churches in each country, sponsored by the International Missionary Council and carried forward by a missionary loaned by the Woman's Division of Christian Service.

ST. CROIX | *an overwhelming challenge*

"Pray to God, But Keep Hammering With All Your Might"

by

DOROTHY M. KELLEY *as told to* HELEN M. LAURILA

Dorothy M. Kelley is a deaconess with a Master's Degree in education. She has had several years of experience in projects in southwestern United States and in Puerto Rico. She is now director for the St. Croix School and Community Center, our Woman's Division project in the Virgin Islands. Miss Laurila is in the office of Educational Institutions, Department of Work in Home Fields.

ON ST. CROIX in the Virgin Islands, the "garden of the Antilles," there is almost monotonous beauty, whether it be in a time of dust and heavy harvest or the smells at night or cane walls coming down. The leaves turn golden and red and then fall from the trees. Just as quickly they put out new green leaves and then follow the lovely flowering trees. There can be seasons in the tropics and I look for signs of them all the time in this place of charm and tranquility where the old world is ever present in crumbling towers of grandeur of days long since past.

St. Croix—the name means "Holy Rood" or Crucifix—is home for over 12,000 people, divided about equally between Puerto Rican and Cruzan cultures. The majority of the Cruzans were brought to the island by early Danish slave traders from Barbados and other islands in the West Indies. After World War I the island was ceded to the United States government. The island's one-crop sugar cane economy has led to a poverty-stricken, decadent culture. Under a recent government subsidy, the sugar cane fields now offer work to many families who have come from Vieques and Puerto Rico, but unless the subsidy is renewed, poverty will strike even deeper than before.

The island is covered with numerous tiny villages, and seasonal employment with low wages is the lot of these workers who comprise two divergent cultures with the inevitable attendant language barriers. Their large families mean overflowing, inadequate schools. Disease and malnutrition are everywhere. The children spill forth from cluttered, crowded rooms—waiting, ready, eager—and they are our responsibility because we happen to know them by name and know where they live. And they are our further responsibility because many of the Puerto Ricans had contact with a Methodist church before they came to the Virgin Islands.

I have visited in more than a hundred homes, both Puerto Rican and Cruzan, and what I have discovered has been too much to believe. I tell you frankly that I do not sleep. In times of weariness I wish I didn't know—then I wouldn't feel I had a responsibility to do something. I will continue to work here although I am aware that it is an overwhelming task.

Many of the adults I visit say they are Catholics and, with a shrug of their shoulders, confess that they have not been to church since baptism. They are willing that their children go somewhere, but most of the young mothers with many children will not be going anywhere. We dream too much to expect them to walk to the main road with all those little ones. As one mother wearily put it: "For me there is day and night and a baby every year."

How can we use our resources and concern to help these families to an abundant life in Christ? I think there must be some way to assist them where they are, but the real help isn't going to be in a sermon or a bus ride. The problems are many and varied so our mis-

sion approach must speak, as always, to this particular people in this particular place at this particular time. We must touch individuals, individual families, and individual villages and yet develop unity through our church fellowship. We are not at all confident that we know the exact answers, but we are sure of one—the Spirit of Christ for all of life.

I am not doing the job alone. Nancy Ayala is my assistant. A graduate of George O. Robinson School, Puerto Rico, she has studied at the University of Puerto Rico for two years, and has a teaching certificate for the elementary grades. Together we visit the people, plan the work, and learn to love problems as well as happy times.

Many of the island people, too, are anxious to help. When we encountered a problem in trying to get fifty-two children into an inadequate building so that we could teach them what they needed to know, a Spanish saying, a very old one, guided us: "Pray to God but keep hammering with all your might." So we took hammers and tore out a partition to make one big room. It turned out to be a real community project with many of the fathers and mothers helping us. With fear and trembling we looked on what we had done—but it worked! The children love it and what more can we ask—if they learn.

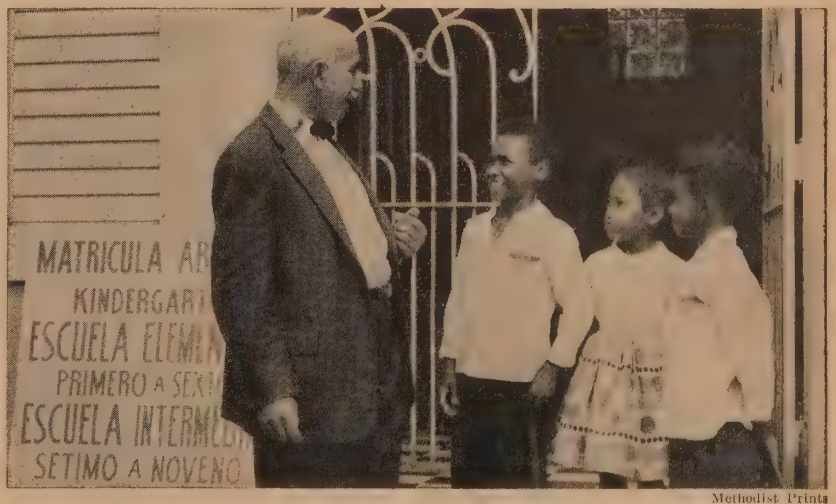
We need kindergartens, youth groups, mothers' groups, adult literacy classes, the "works"—anything that has ever been tried anywhere else and a few ideas of our own. Whatever we do, we must do because it is needed, definitely needed. Whether we have literacy classes or help plant cane, we must do it because we believe we have answers to some problems. I have a sense of urgency about this and believe—believe—believe that we must speak to our time and place—now.

The public school officials have been very cooperative in helping us solve problems concerned with school facilities, transportation, and plans for classes. We have received permission to use community buildings in four villages. This will enable us to be so located that we will be able to reach almost every Puerto Rican family on the island. I have never before found such response and helpfulness. I wrote to one of the senators requesting an interview and received a hand-written reply that was beyond my wildest dreams. In fact, things are going along so well that I'm afraid the roof will fall in just to prove we are still human!

The Reverend Luis Rodriguez has been serving as minister to St. Croix by appointment from the Provisional Conference of Puerto Rico. He and his wife, Nancy, and I, working together, have helped form a simple credit union, and we've already loaned the first seven dollars. We are trying to solve a transportation problem for the children who live away from the village centers. We plan to issue a simple parish newsletter to help people learn to read more Spanish. We are compiling a basic English vocabulary to help us teach the adults who encounter English in the public schools, the well-baby clinics, and the hospitals—but these plans are only a beginning. Whatever we do will not show results for a long time, but I believe in a slow, sure growth, pointing to several years of cultivation. We will be growing our own future as a church by doing effective work now, and I am prepared to "run with patience."

The gains we have made thus far have reached the deep recesses of the hearts of these people. Recently our neighbors offered us some of their children to spend the night so we wouldn't be afraid *(give what you have)*. We didn't feel up to arranging beds so I promised them they could take turns later when I'm here alone. I went home with the children to make sure their mother understood. When I left her, she asked again about the time I would be there alone, and then she said: "You mustn't leave us, you know." As I walked back to the house in the moonlight, I knew I wouldn't. I'll keep on praying to God but hammering with all my might.

In Puerto Rico



Methodist Prints

In Puerto Rico, the Woman's Division conducts fifteen day school and kindergarten units as an extension of the George O. Robinson School program. These extension schools are housed in church buildings so the children have many opportunities to become acquainted with the pastor.

A Trip Through Virginia

by

MRS. RAYMOND E. MUSSER

Mrs. Musser is chairman of Public Relations for the Virginia Conference Woman's Society of Christian Service. One of the first efforts of the committee was to prepare a map of the state showing the location of Woman's Division projects and a parallel story describing these centers of service. This material was released first through the pages of the annual conference periodical, *The Virginia Methodist Advocate*.

METHODIST women have a story to tell! A story of sacrifice, of service, of success! This is an old story beginning in 1869 when the first organization was effected; this is a long story with a chapter for each of its eighty-nine years; this is a proud story bringing joy and satisfaction to its authors! But this is also a story little known and often unappreciated by many Methodists.

Feeling that many Methodists have mental pictures of missions as being chiefly "foreign," and being justifiably proud of the diversified program of home missions serving the state of Virginia, we would like every Methodist woman to know the story. So come with us and see the work you are doing across the Old Dominion. Follow on the map as we point out the "sights to see"!

Three community centers in Virginia are administered under Urban Work and help solve the increasing problems of overcrowded city neighborhoods. The fourth community center serves a scattered mining settlement and therefore comes under Town and Country Work. As we visit these institutions we will have a study in contrasts—of places, of people, of problems, and of programs. In spite of their diversity, each has the same purpose—to help people help themselves by recognizing their own dignity and worth.

We begin our tour (Number 1) at the Wesley Community Center, 229 Henry St., Portsmouth, where Miss Eva Crenshaw, deaconess, is head resident. Today we see a new $70,000 building under construction through the Supplementary Giving of the Virginia Conference Woman's Society. This Center was established in 1936 by the Conference to serve a thickly populated section of the city adjacent to the Navy Yard. The towering superstructure of destroyers and carriers is a familiar skyline to the children on this playground. The coming and going of these ships determine the nature of the community—absent fathers, working mothers, lonely children. The Wesley Center "mothers" the entire neighborhood.

Now, come to (Number 3) the Bethlehem Center at 1016 State St., Richmond, where Miss Ida Bilger and Miss Adair Myer, both deaconesses, are in charge. Members of the City Mission Board and other interested agencies organized this center in 1937 to minister to a concentrated Negro area. In 1949 it was moved to its present location to occupy a quonset hut adapted and equipped for all aspects of a full and effective program. Kindergarten, clubs, and recreation attract large numbers of children and youth.

Next, we go to Danville (Number 5). The Wesley Community House, 626 Upper St., was established in 1909 as a joint project of the Woman's Societies of Danville, the Virginia Conference Woman's Society of Christian Service, and the Dan River Mills. The property was deeded to the Woman's Society by the mills in 1949. On September 1, Miss Martha Robinson, deaconess, and Mrs. Mary Keefe, kindergarten teacher, were transferred to Danville from the Whosoever Community House, San Antonio, Texas. The Wesley House was created to serve a crowded mill community but little by little the nature of the neighborhood has changed and uncertainty hangs over the future program of the center. Transitions are taking place in this section of the city and will necessarily be reflected as the Wesley House adapts itself to new demands. In 1959 it will celebrate fifty years of continuous service to the life of nearby families.

Now, let us climb to a mountainous mining settlement (Number 10), the Garden Creek Community Center at Oakwood. This project lies within the bounds of the Holston Conference and was first established in 1925 as a mission school for mountain children. But the opening of the coal fields and the building of public schools necessitated the conversion of the old mission center into a community house and a church-school building. Miss Emma Mann is head resident and Miss Zella Glidden, kindergarten teacher and rural worker. Since 1948 the center has been housed in a beautiful native stone building made possible by Week of Prayer funds. The workers travel through the hills and valleys of Buchanan County giving Christian leadership to community activities. This project has been incorporated into the Holston Conference program of rural work.

Programs in these four centers which we have visited differ according to the needs of the people. Techniques of approach vary, but objectives remain the same. A church-sponsored community center is not a school, but education takes place; it is not a church, but religious values are ever present and constantly practiced.

While we are in the mountains of Southwest Virginia, let us look at the Holston Valley Rural Work (Number 11). This is an interracial project including work in the overlapping Holston and East Tennessee conferences. Miss Catherine Ezell, deaconess, coordinates the work of several rural workers on "pilot charges" throughout the area. Miss L. Cornelia Russell was supervisor of this wide-spread work before she became Executive Secretary of Town and Country Work for the Woman's Division.

Let us move back northeast via the Lee Highway toward the Shenandoah Valley to three other Town and Country projects. First there is the Cambria-Christianburg Area (Number 9) being served by Miss Dorothy Wilber, deaconess. Miss Wilber says,

"A rural worker's objectives are to train leadership, strengthen church programs, reach unreached persons, and serve communities wherever possible. Help cannot be imposed; it must be given, and given to willing recipients. It is often necessary to cultivate the willingness to receive; having cultivated and planted one waits hopefully for signs of growth."

Traveling north through the Valley we come to historic Lexington and the Lexington Larger Parish (Number 8). Miss Amanda Sarah Pleasant, a former U.S.-2, is giving unique leadership to activities in six Negro congregations in Rockbridge and Botetourt Counties. She works with her minister, with church-school leaders, with Woman's Societies, and with community leaders. Her responsibility is to strengthen every phase of Christian work.

A little south and into the Blue Ridge Mountains we find the Franklin County Rural Work (Number 7) serving twenty-six churches on seven charges. Miss Charlotte Seegars has served this area as rural worker since it was begun in January, 1954. Among the outstanding achievements are the vacation church schools. Last summer, with the help of two college students, eighteen schools were held, sixty adults were given training and opportunity for leadership, and over 1,500 boys and girls were reached, forty-seven per cent of whom were unchurched.

While we are in Franklin County, we will visit our only Virginia project under Educational Institutions of the Woman's Division. It is Ferrum Junior College, at Ferrum (Number 6). This college was founded in 1913 with the Virginia Conference Woman's Society of Christian Service as one-third owner. It is a self-help college where more than one-half of the students earn a portion of their fees. It is a two-year college where deserving students may begin their college careers in an environment sympathetic to economic or academic problems. Rev. Ralph Arthur is president and Miss Elisabeth Pryor, deaconess, is professor of English. Over thirty of the 187 students enrolled during the past year are preparing for church related vocations. An ambitious expansion program is now under way which will provide facilities for more than 300 students and make Ferrum one of the distinctive junior colleges in America.

Now let us round out our trip and come back by way of Richmond to visit Wilson Inn (Number 4) in its new home at 2205 Monument Avenue. This residence is one of the oldest projects in the state having been founded in 1911 to provide "a boarding home which would be safe, comfortable, and inexpensive for employed girls." Miss Cecile H. Davis is the resident director and creates gracious living in a Christian home for about fifty-six residents. Miss Davis describes Methodist home mission work through the Woman's Division as "down to the grass roots." The residence homes, under administration of Social Welfare and Medical Work, endeavor to protect these tender "roots" until they take firm hold in the new earth.

We travel back down the Virginia Peninsula through Williamsburg and Jamestown where America was born and we come to Newport News and our second residence for girls, Susannah Wesley Hall, 223 29th St. (Number 2). Miss Pearl L. Eble, deaconess, is director of this boarding home which was founded in 1943 by Woman's Societies of Newport News, Warwick, and Hampton to meet the urgent need for proper housing for girls coming to the city for defense jobs. Miss Eble reports that "since November, 1943, . . . more than 270 have called this their home." More girls are coming to the city upon their graduation from high school and policies and programs in our residence halls are being adjusted to the younger average age.

Virginia is just one of our forty-eight states but the work being done here is typical of home mission projects carried on by the Woman's Division throughout our vast United States. Just as there is diversity and contrast in the terrain of this state—there is difference in the people and their problems. Methodist women seek to help people where they are and lead them out to new levels of life and dignity.

Let Your Light So Shine

by CLARA PAINE OTIS

Mrs. Otis, a frequent contributor to THE METHODIST WOMAN, is a sister of Miss Mildred Ann Paine, director of Ai Kei Gakuen in Tokyo, Japan

"ISN'T that young father in the picture the very man who is sitting down there in the front row?"

They were showing colored slides to a group of parents and friends at Ai Kei Gakuen. I thought I recognized one of them in the picture on the screen.

"Yes," Mildred whispered to me. "Remind me to tell you his story afterwards."

Some time ago a man by the name of Iwasaki came to see about registering his children in the Ai Kei Gakuen kindergarten.

"I have become a Christian," he told Mildred as he made his request in the office. "I have given up drinking."

"Tell me, how did it happen?" she asked, joy in her heart.

For a few moments Iwasaki San was silent, seemingly trying to think back.

"Do you remember that you were on a bus one time when it collided with a bicycle?"

"Yes, I do remember," she replied, feeling again the jolt as the brakes were slammed on, and hearing the dread crash of a bicycle that had cut across the highway in front of the bus. The driver, she remembered, had picked up the unconscious bicyclist and carried him in his arms to a nearby hospital.

"I was the driver of that bus," said Iwasaki San. "I did not know you then. But after the accident you came to me and gave me your card saying that if I ever needed a witness concerning this collision you would be glad to come and state what you saw the man on the bicycle do."

"Yes," Mildred reflected. "That was a long time ago. It was before the war."

"Many years ago, Paine Sensei," said the father. "I was a very young man then and I had some bad habits. All during the war I carried your card in my pocket. Looking at it one day I felt suddenly that I wanted to be a Christian."

"Who invited you to accept Christ?"

"No one. It was only that—" he hesitated. "You see for many years you people from Ai Kei Gakuen rode on my bus going to downtown Tokyo. Sometimes you were carrying books to friends, or flowers to the hospital. I watched you. I liked your gentle ways. I thought about it for a long time. Finally I decided to give up my rough habits for I, too, wanted to become a Christian."

"And that is the reason," Mildred concluded, "that the father you have observed in this room stopped drinking. He is no longer a bus driver, but does a good business mending tires and takes a real interest in the Christian life. He attended the opening ceremony of the new Nishi Arai Church in this neighborhood. He and his wife have scarcely missed one parents' meeting here at Ai Kei Gakuen since their children were enrolled."

That explained the light and eagerness in the workman's eyes as he watched the screen that evening. He was looking at pictures of his family. His three children were among the groups of this Christian institution. He had brought them here to learn the gentle ways of Christ in the nursery school and kindergarten of Ai Kei Gakuen.

A Ripening Harvest

by CONSTANCE BLACKSTOCK

A RIPENING harvest is at the very doors of the Church in Pakistan. The conversion experiences of four young Muslims suggest the reality of this fact.

One young man came to Karachi from a northern city. Not long after his arrival he became interested in Christianity and sought out Canon Spence, of the New Zealand Church Missionary Society, to be his spiritual teacher. When he made his decision to become a baptized Christian, his parents immediately sent the family Muslim religious teacher to dissuade him. Surprisingly, the teacher has become interested in Christianity and a group of Christian laymen in the church are earnestly praying that he, too, will accept Christ. The young man was baptized at Brooks Memorial Methodist Church by Canon Spence on Easter, 1957.

Another young man came to Karachi from Iran. His interest in Christianity brought him into the Thursday night Bible study fellow-

ship in Brooks Memorial Church. Among his religious teachers were Hoyt Smith and Bob Maring, two of our Methodist missionaries. He was baptized on Easter Sunday, 1956.

A third convert of recent date was employed by the Standard Oil Company, and through associations with Christians became interested. He was baptized as a thoroughgoing Christian in 1955. Since then he has married a fine young Christian woman and is now studying in the Gujranwala Theological Seminary.

Muslim women find it harder than men to defy family claims. Very few have openly confessed an interest in conversion. But one young woman had the courage of her convictions. She found Christ in her association with Christian friends in a Christian school. In spite of the severest persecution on the part of her family, she has become a devoted, baptized follower of Christ. For the time being it is necessary for her to live in secret to avoid fear of death from her family. Yet she is radiant and confident. Her plan is to become a Christian evangelist.

These, and others like them, have paid a sacrificial price to become Christians. They have lost all they have ever known or held dear—their homes, their loved ones, their right to inheritance, their jobs. Under such circumstances, they cannot but be lonely at times.

The local church must provide for them the warm fellowship they so deeply need. Only so will they grow strong in their new found Christian faith. As a means to this end a fellowship center is being built in Karachi to serve as a welcome place for enquirers and a center in which to train laymen to take an active part in evangelism.

Converts may be counted by dozens today but there are some who believe cracks are forming in the strong wall of Islam in Pakistan. It may give way, allowing multitudes to find their way into the Church.

Evangelism Through Christian Education

by MARY BELLE OLDRIDGE

PRISCILLA was an unusally alert, friendly, attractive member of my freshman class in the Christian Studies Department of our college two years ago. Since then I have visited with her only briefly as I met her on the campus or in groups. I had not seen her, however, for a long time so was pleased to have her call the other day.

She explained that she had been ill, and only recently had returned to classes. Like many of our students, she is hoping to attend a university or seminary in America after graduation. When I asked about her family, I was surprised to learn that neither is a Christian. I remarked on the unusual fact that as non-Christians they were willing for her to be educated for a life of Christian service. Financial rewards in this service are negligible, and she cannot be expected to marry so as to bring any social or material advantage to the family. How was it, I asked, that this was true?

She answered quickly, "It is true that neither of my parents is Christian; in fact, my father is opposed to Christianity. But my mother is a graduate of Iai Jogakko, a Methodist-sponsored high school in Hakodate. She always wanted me to be a Christian, sending me to Sunday school, even against my father's will, and then entering me in the Christian Studies Department of this college."

At last I understood, and marveled at the ways of Providence. I could imagine the former Iai High School girl, not openly Christian, probably because of home opposition, but secretly influenced by what she had learned and seen in the lives of her teachers and classmates. This mother was determined that her daughter should have the life which she herself might have had—even at the expense of going against the wishes of her husband, not an easy thing to do in Japan.

I asked Priscilla whether her father, who apparently is able to do so, would help her to go to America for study, while still unwilling for her to be a Christian—and especially a Christian worker, and she answered, "Yes, he will consent. He sees there is no use!" I understood her to mean by this quaint phrase that the father felt himself outnumbered by his wife, his daughter, and that unknown not-understood Other, who nerved them to go against all the laws of wifely and filial piety in opposing his will, which should be law in any normal Japanese household.

I wish all teachers of girls might be encouraged by this one example out of many. It has brought to me a new insight into a possible meaning of the biblical phrase "—unto the third and fourth generation." Sometimes in spite of all we can do, the Christian message seems to skip a generation, not having taken root firmly enough to come to fruitage in the first generation of hearers, but lying dormant "—unto the second" or even a later "generation" waiting to spring into life; and then cometh the harvest.

OOPS, AN ERROR

Two errors appear in the October program of the 1958-59 *Program Book*, "Christ for the World We Sing!" Page 15, column 1, line 10, should read **landed there in 1820,** instead of 1920; and page 21, column 2, line 9, should read **there are twenty-six other churches,** instead of six.

the great *Invitation*

by

MARIETTA MANSFIELD

Dorothy Dilger

A missionary since 1944, Miss Mansfield first went to Delhi, India, in 1945 for language study. She served in village work in Bulandshahr, from 1947 to 1951, and from 1953 to the present time was district missionary in Bijnor, U. P.

Upon her return to the field in 1953, Miss Mansfield contracted paralytic polio. It is a tribute to the men of medicine in India that she recovered and is walking today to continue her ministry of faith to others.

In 1956 the 100th anniversary of Methodism was celebrated in India. In Bareilly that year, Miss Mansfield was the first American woman ordained to the ministry by Bishop Shot Mondol.

As a district missionary, Miss Mansfield's service included preaching and demonstrating stewardship, evangelism, and other Christian principles, supervising village schools, limited public health work, and serving as a God-appointed chaplain to the lepers in a new village on her district.

Miss Mansfield earned the B.A. degree from Kentucky Wesleyan College and did graduate work at Scarritt College in Nashville, Tennessee, and Kennedy School of Missions, Hartford, Connecticut.

MANY years ago when I heard *The Great Invitation,* the call to discipleship, I did not know it would lead me to India to tramp the narrow footpaths that crossed fields of gray-green pulses, dark green mustard, and emerald green wheat; or past the ripened grain that waved in the heat of a blazing sun. When at last I walked these roads, it was to dream. It was to dream of the time when the villager would know the Christ in the fabric of his everyday life. I longed for his life to be something more than it was. Wouldn't it be lovely, I thought, if our folk could sow and harvest the grain in such a way that it would enrich their spiritual lives? I wanted to lead them to the threshold of understanding where they could feel the presence of God. When I was ill and lay for long months in the hospital this longing was strengthened; it took on added meaning in my own life; it became clothed with purpose, and someday, I knew, it would be more than a longing and more than a dream; it would be translated into the experience of the people. Thus the idea grew and became purpose.

One day great black clouds piled up in the gray-blue sky to hide the sun; thunder rumbled in from the horizon. The children leaped and ran wild in the lanes of the village shouting to one another. The rain had come and they were wild in the joy of it. "Our Auntie is coming," they sang out, "now we will have our seed sowing festival." What a seed sowing festival was, they had no idea. They only knew they had heard the grown-ups talk about taking some of each kind of grain to the church.

The people came from six or eight villages bringing seed that was to be sown. They came bringing it tied up in hankies or in mud vessels. The church was filled to overflowing. It was a new venture of faith and discipleship for me; it was a new color to be woven into the tapestry of their lives adding new interest and new meaning.

We began our worship that day for our first Seed Sowing Festival by singing a hymn of praise . . .

"Dearly beloved," I said, "we learn from the Scriptures that God created the heavens and the earth. The sunshine and the rain are His gifts to us. By His power the plants grow and provide us with life-giving sustenance. Truly the creation of God is good. When God saw that His creation was good, He said, 'Now I will make man in my own image and set him over the plants and the animals.'

"Today is a special occasion. The rains have come. The earth is no longer dry and thirsty; it is moist and cool; the fields have been plowed and are ready to be sown. We know that whatever we have has come from the bountiful Hand of our Creator. Therefore, it is fitting and proper that this Sabbath Day we gather together to worship; to thank God for His goodness to us; and to pray His blessing upon us and the work of our hands."

It was with more feeling and understanding that we affirmed our faith that day. When we sang, "Thou, Oh Christ, Art the Dear

One of My Heart," it was as if we knelt before Him.

The atmosphere was one of expectancy; it listened. "Let us," I continued, "hear the reading of the Word of God: 'A sower went out to sow his seeds: . . . whereunto shall we liken the kingdom of God? . . . It is like a grain of mustard seed . . . sown in the earth.' May the Lord bless to us the reading of His Holy Word." Having heard the reading of the Scriptures, we bowed our heads. Stirred to the depths of our being I verbalized the prayer of our hearts:

Almighty God, Thou who knowest the desires of our hearts and from whom no secrets are hid; cleanse the thoughts of our hearts that we may perfectly love Thee and glorify Thy Holy name.

Oh, Lord, we beseech Thee to be with each of us; bless our loved ones who are ill; increase and strengthen our faith that from this time forth we may truly follow Thee and serve Thee better. With one voice we prayed together: "Our Father who art in heaven, hallowed by thy name; thy kingdom come . . ."

I took the tray from the altar; silently a young man came forward. "Let us continue to worship by presenting our gifts for the work of our church. . . ."

"Wash My Heart, Oh Lord," we sang in penitence.

We were ready to hear God's message for us. Humbly I took my place in the pulpit, tears came into my eyes as I looked into eager expectant faces. Silently I prayed, Oh God, fill me now with thy word. Let it flow through me a channel to these Thy children. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in my heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30.) Having heard this invitation of Jesus we are gathered together in His House. We have come bringing our seed that is to be sown; our hands and the work of our hands; we come bringing ourselves that He may bless us. " 'All you who plow the fields, take my yoke upon you and learn from me' . . . It makes no difference," I told them that day, how great a load you carry in the secret place of your heart, if you will learn from Him love, hope, and patience with faith you will be comforted. Have you ever pondered the meaning of the yoke? . . . To take up the yoke is an act of faith . . . if we plow the field and plant the grain surely the harvest will come . . . our storehouses will be filled. . . . Just so the Master goes forth to the work of His fields. As He goes He calls to us to come share. . . . Work with Him is a joint enterprise. . . . He will be with us by day and by night. . . . We will be in His company. . . . He will impart to us of His loving kindness, His gentleness, and His understanding; His faith. . . . We will become more like Him. . . . The yoke then is an emblem of faith. . . . The great invitation, my friends, is to be with Him. It is the call to discipleship.

When I leaned forward and said, "Listen to Him now as He says, 'Come, let me share the yoke with you,' " there was soul-searching silence. No one moved. No baby cried or stirred. Each person was rapt in the greatness of the moment. It was as if we could hear the rustle of His robe when He stretched out His hand in invitation.

"Friends," I said, "the time has come to dedicate the grain we are to sow. Let all who have brought grain come forward to present it."

The men came forward and with them one small boy who clutched a mud vessel filled with the grain he wanted to sow. They stretched out their two hands in turn to give me the grain; I stretched forth both mine to accept it and placed it on the altar.

"Let us kneel," I said, "and pray God's blessing upon us." Everyone knelt; men, women, children; Christian and non-Christian. Together we prayed, "Oh Lord, we have brought our grain to Thee; bless Thou our grain. Oh Lord, we have brought our hands to Thee; bless Thou our hands, that the work of our hands may be acceptable in Thy sight. Oh Lord, we bring ourselves to Thee; let Thy Hand of Blessing rest upon us that we may become more like Thee."

I continued to pray for us all: Oh Lord, we come to Thee . . . bless the seed we are about to sow. . . . As we sow the seed in the ground we would that the seed of Thy kingdom of love be planted in our hearts. . . . Strengthen us and establish us in Thy presence. . . .

* * *

One month later I was in another village for a special meeting. I had preached and the benediction had been said. No one stirred. Then very quietly a leader from among them stood up and said, "I want to say something. You will remember that our Miss *Sahiba* came to our village for the service of the dedication of the grain. I'm here to tell you today that I have the best field in the village. You do not need to take my word for it. Come and see." I was silenced. Surely, I thought, the ways of the Almighty are beyond our understanding. Surely He will reveal Himself in His own way to people everywhere.

Still later I had occasion to be in the village of my farmer friend. "Come," he said, "I want to show you my field. It is the best in the village." It was a muggy, cloudy day; wet, slippery, and nasty under foot, difficult for me to walk through, but I went all the same. "Look," he pointed out his field, wonder and awe written across his face, "is it not the best?" To be sure, the other fields' crops were unevenly scattered and tinged with yellow. Clearly they were not good. The field of my friend was beautiful; the crop was thick and dark green in the rankness of its growth. There are times when one is speechless. That occasion was one of those times. It was a strange moment. Once again it was given to me to glimpse the glory of God in the simple straightforward testimony of a village man.

DEACONESS SERVICE: *HER CAREER*

October 25-31 is the annual Week of Prayer and Self-Denial. One-half of the 1958 offering will be applied to the Deaconess Pension funds. This story of Deaconess Mary Blaschko is good supplementary material for the Week of Prayer program.

FIFTY years a deaconess; thirty-nine years a parish deaconess in one local church. That is the record of Miss Mary Blaschko of Kansas City, Missouri, who retired on June 1.

What does a church deaconess do? The question can be answered in part by enumerating Miss Blaschko's activities. For thirty-nine years Miss Blaschko served as parish assistant to the minister of Trinity Methodist Church, Kansas City, Missouri. She taught Bible classes. She visited hospitals. She called in the homes of the sick and infirm. She was a leader in the youth program. She gave of herself in countless ways for the service of others.

How does one become a deaconess? There are many ways. The story of Miss Blaschko's life indicates: early dedication, determination, guidance. The following was gleaned from a newspaper interview which appeared in the *Kansas City Star:*

"My people were immigrants, from a part of Germany that now is Czechoslovakia, I think. My brother, the oldest of the family, was to be forced into the army; my father was against conscription, so he brought my mother, brother, and sister to this country.

"They homesteaded in Buffalo County in western Nebraska. That is where I was born—the only American-born member of the family. Mother was a devout Catholic. My brother, seventeen years older than I, told me later that she dedicated me to be a Catholic sister when I was baptized.

"I believe her devotion is what made me become the Christian worker I have been.

"Father died when I was three and mother four years later. I was an orphan at seven. A woman took me into her home, not in adoption but as a helper. When I finished the elementary grades, she informed me I didn't need to think of any more schooling—that I would be a housework helper. But I prayed to God. I believed in Him and went to Him in prayer.

"I promised that if I could go on with my education I would devote my life to His service. It worked out. I worked for my board by helping people and was able to graduate from high school. I thought then I would be a teacher. Sitting at my desk one day, I felt a touch on my shoulder and heard Someone ask me, 'Are you willing now to fulfill your promise? I have done my part.'

"I had drifted into a Methodist church connection, and the people were so kind. I felt so incompetent to serve God. A woman in the church told me about the National College in Kansas City (then the Deaconess Training school). I entered the school in 1906.

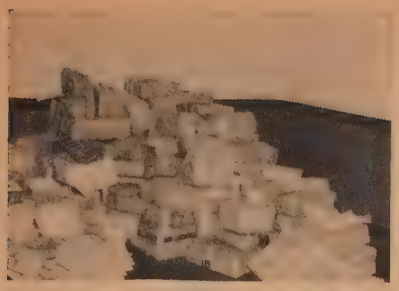
"Deaconess training was a two-year course then. I completed the course and have never missed a year of service in the fifty years since then. I was employed by the school as a field representative. I did evangelistic speaking in that age of revival meetings and talking about the school. After seven years in this field of work, I spent four years in the college office before coming to Trinity Church in 1919.

"I have lived trusting God."

Tributes

In tribute to this worker who made service her career, 400 persons gathered on a June night at the Trinity Methodist Church for a testimonial dinner. Trinity's pastor, the Reverend Ben Morris Redpath, was master of ceremonies. Speakers included Bishop Eugene M. Frank and Mayor H. Roe Bartle. Telegrams of congratulations were received from President Eisenhower, Missouri's senators, three governors, and many well-wishers. Miss Blaschko was characterized as one who for fifty years had maintained the spiritual glow.

These deaconesses in the New Mexico Conference participated in the service of consecration for the new deaconesses in that conference at Clovis, New Mexico. Front row from left are Blanche Thornton of El Paso, Texas; DeLaris Johnson, Navajo Mission; Laura Robbins, Harwood Girls' School, Albuquerque. Back row from left are Etta Devine, Farmington; Mary Lou Piper, Farmington; Alice Willits, El Paso, Texas; Doris Bloomster, Bisti School.



INDIVIDUAL GIVING MULTIPLIED

By ELIZABETH TENNANT

"I am only one. What result can come from my single small effort?" Both men and women are prone to make that remark: sometimes in all sincerity, not realizing the good of collective effort; other times as an excuse for not doing anything.

Recently I had a demonstration of what can happen through accumulative action. I know now that the individual giving of time, talent, and money when added to that of others is a powerful thing. As a result I appreciate anew the power of our Woman's Society of Christian Service.

Some time ago, in some unknown way, word was circulated nationally that Kwassui Girls' School in Nagasaki, Japan, would welcome used Christmas cards and Bible pictures. The response was overwhelming. Packages of cards began arriving. At first we were delighted; but as the packages continued to come we became bewildered, frustrated, and embarrassed by the avalanche. We paid almost one hundred dollars in duty and handling charges. After a while explanations were in order. The custom officers questioned us concerning the quantity of packages. Over eight hundred packages were received—more than enough to last us for several years.

I am a Woman's Division missionary assigned to Kwassui Girls' School Junior College Department. This is the school founded in 1879 by Miss Elizabeth Russell. We have nine hundred in the high school and 450 in the college. Five full-time missionaries each have definite work in one of the college departments and the high school. The total teaching staff includes eighty persons plus several part-time lecturers.

I am the only missionary teaching in the English department. We are greatly understaffed, so I teach eighteen college hours a week. In addition I am adviser to the Y.W.C.A. along with one of the Japanese women teachers. We have one of the most active Christian student groups in Japan. Several service projects are conducted. One project was to use the cards and Bible pictures which were received.

Those which the Y could not use were repackaged and given to the church schools of all the churches in Nagasaki and nearby cities. Several boxes of cards were sent to hospitals. So we have tried to make good use of this abundant gift. Hundreds of packages have been stored for use during the next few years. *We will not need any more for a long, long time.*

Of course we are grateful for your willingness to share. This generous sending of cards is evidence of a great desire to make a contribution to the cause for which we are all working. Out of this experience I have two suggestions. First, do not send cards to any mission station until you have written to find out if cards are still desired. Second, when sending printed material overseas send it as *printed matter*, not as parcel post. There is a handling charge on all parcel post packages, but none on printed matter.

Though this particular response was more than needed or expected, it shows what can happen. Individual response multiplied does bring results.

A HAPPY EVENT

Miss Marguerite Harris, Treasurer, was guest of honor at a luncheon given by the staff of the Woman's Division of Christian Service. On August 9, Miss Harris was married to Dr. V. C. Gillispie of Wilmore, Kentucky. She will continue in office until her successor is elected at the September meeting of the Board of Missions. Seated (left to right) are Miss Marguerite Hawkins, assistant Treasurer for the Department of Work in Home Fields, Miss Marguerite Harris, Treasurer, and Miss Lillian Johnson, Secretary of Wesleyan Service Guild. Sorry the candid camera caught her unaware.

Thinking and Acting Wisely

by MRS. RALPH ALDRIDGE

Burlington District Secretary of Christian Social Relations, North Carolina Conference

SCENE: ***Living room of the president of the Woman's Society. She has just greeted*** MRS. TREASURER ***when another knock on the door is heard.***

MRS. PRESIDENT *(going to door):* Come in, Mrs. Secretary. How are you?

MRS. SECRETARY *(nodding to Mrs. Treasurer):* All right, I guess. But I am so tired, I almost decided not to come. I washed and ironed this morning and then cooked dinner.

MRS. PRESIDENT: I find things work out better for me and my family if I plan to do very little work and have a light dinner on the day the Woman's Society meets. *(Mrs. President motions to a chair and then goes to the door as another knock is heard. Four women enter. Mrs. President greets them by name and directs them to chairs.)*

MRS. PRESIDENT: It is time to start our meeting, though the attendance is considerably off this afternoon. I called several who were absent last time, but they all had other plans. It seems some women forget they have obligations and responsibilities to the Woman's Society of Christian Service. Perhaps our Membership Committee should be more active in making personal contacts and checking on the absentees.

MRS. EAGER: Let's not wait any longer; it is time to start. *(Looks at watch.)* I must get home before the children come from school.

MRS. PRESIDENT: All right. Let us go ahead with our business and have the program last. It has been suggested that our small attendance may be due to the fact that all the members do not feel they are needed. They may have lost interest because they are not being used.

MRS. PROMOTER: It is true some of these women were more faithful when they held offices in the Society.

MRS. FACTS: How many members do we have on the roll? What is the average attendance at the meetings?

MRS. SECRETARY: There are thirty-five on the roll with an average attendance of eighteen.

MRS. EAGER: If members are not interested and won't come, I say just cross them off the roll.

MRS. PROMOTER: We must remember that one of the purposes of the Woman's Society is to "unite all the women of the church in Christian living and service." We all need the Christian fellowship. Maybe we need to be "stirred up" to the will and work of God. I would like to suggest that the Membership Committee not only visits the absentees, but also writes them a letter reminding them of their three-fold responsibilities: prayer, service, and an annual gift of money.

MRS. PRESIDENT: I am sure this would be effective. I will ask the chairman of the Membership Committee to meet with her committee immediately to plan the letter and follow-up visits in the home.

MRS. ENCOURAGER: Madam President, I have a suggestion. Couldn't we try to give our whole program a lift so everyone will receive information and inspiration. Isn't there a way we can work this out?

MRS. PROMOTER: Yes. The Committee on Program should meet at least quarterly to plan the programs. Then the assignments can be made in plenty of time for the responsible leader to study the suggestions, make charts or posters, and have the Secretary of Literature and Publications order any needed material. If plans are well made, our programs will come alive and new interest will be created throughout the whole Society. And I think we should use the program material prepared for Woman's Societies. This year it is "Christ for the World We Sing."

MRS. PRESIDENT: Thank you, Mrs. Promoter. Mrs. Eager, as our new vice-president and chairman of the Program Committee, will work on this, I am sure. *(Mrs. Eager agrees.)*

Now we have another important item. I have just received a letter from some Woman's Alcoholic Home soliciting funds. What do you wish to do about it?

MRS. EAGER: Let's send them some money.

MRS. TREASURER: We must consider facts. We have projects in more than thirty countries around the world that are supported only by our funds. If we fail to support those projects, they suffer. I say we had better take care of our responsibilities first. What do you think, Mrs. Promoter?

MRS. PROMOTER: I think you are right. I attended a Workshop on Promotion recently. We learned the great advantage of giving through the Society and church, for over ninety per cent goes directly to the field where it is needed. In some charitable organizations, sixty per cent is spent on advertising and only forty per cent goes to the projects. The Woman's

Society spends very little on administration and promotion.

MRS. ENCOURAGER: As individual women we can give and do give to many outside things, but as a Woman's Society we must take care of our own projects first.

MRS. PRESIDENT: It seems we are all of one accord. This means we must read THE METHODIST WOMAN, the WORLD OUTLOOK, and the *Annual Report* of the Woman's Division and learn the work of the Woman's Society so we will know what action to take and what projects we support. If we watch how we spend our money, we may be able to raise our pledge to missions another year.

MRS. FACTS: And we should study *A Guide*. You know I am just beginning to understand that we belong to a great organization and should work within the pattern.

MRS. EAGER: Mrs. President, I believe we have learned a great lesson in our discussion.

MRS. PRESIDENT: I think it is wonderful that we can come together and feel the Divine Hand leading us right through our problems to Christian attitudes which lift our thinking to higher levels. Now are we ready for our program?

MRS. EAGER: Yes, but could we have a recess while I arrange a setting?

(The women exit chatting.)

QUIZ

(Based on articles in this issue.)

1. **State the frustrations of a Town and Country Worker.**
2. **Explain *logos*.**
3. **Quote a Spanish saying. How was it used?**
4. **Tell the story of the bus driver.**
5. **Identify Marietta Mansfield, Dorothy Hubbard, and Patricia Lashbrook.**
6. **Preacher, teacher, millionaire. What is his monument?**
7. **Name some sights to see in the Old Dominion.**
8. **Relate some of the activities of a deaconess.**
9. **Who had an Upper Room experience?**
10. **Now is the time for what?**

An Upper Room Experience

by

MRS. G. W. GREEN

Secretary of Spiritual Life, South Carolina Conference

LAST January a National Conference on Spiritual Life was held in Nashville, Tennessee, through the courtesy of the Board of Evangelism. The delegates were Methodist women from all over the United States: conference and jurisdiction Secretaries of Spiritual Life and leaders in the area of spiritual life cultivation. The conference was directed by Mrs. E. U. Robinson, chairman of the standing Committee on Spiritual Life of the Woman's Division.

Before the meeting began, a get-acquainted tea was held in the library of the Board of Evangelism building. The conference was formally opened with Holy Communion in the Upper Room Chapel. Just to enter that Upper Room Chapel with its marvelous life-size wood carving of the Last Supper back of the altar is a worship experience in itself. The artist has achieved such an illusion of depth that it gives one the feeling that she is actually in that first Upper Room in the very presence of Jesus and His disciples. To commune there with that particular group of co-workers was a holy experience. We came out into the twilight, a hushed and reverent group.

That evening a banquet was held at the Hermitage Hotel. Dr. Foye Gibson, president of Scarritt College, gave a devotional talk, and Mrs. J. Fount Tillman, president of the Woman's Division, made the key-note address. So it was a banquet indeed; fine food for body, mind, and spirit. And incredible as it may sound, it was *not too long!* All the other meals were served in the Scarritt College dining hall and we enjoyed eating with the students.

A packed schedule followed with no lost motion. Each day, after breakfast, we attended a prayer service in Wightman Chapel and then went across the street to the Board of Education building for lectures which were given in the Corson room. Daily Bible lectures were given by Dr. Charles M. Laymon on the theme "The Bible in Our Spiritual Life." Two lectures were given by Rev. Harold W. Freer: one on "The Prayer Group in Our Spiritual Life"; the other on "The Retreat in Our Spiritual Life." Dr. Mack B. Stokes gave a memorable lecture on "The Holy Spirit." A most attractive display of Spiritual Life literature was the focal point of a good discussion on materials.

Each day after the lectures small prayer groups met in various rooms of the Board of Evangelism building. These informal sessions of silence, talk, and prayer lasted for an hour. On the last day, after our prayer groups, we assembled in the Upper Room Chapel for the final service. This was an hour of *sharing* led by Mrs. Robinson. This was a testimony meeting that fairly bubbled over with joy and praise, with devotion and rededication.

As would be expected at a Spiritual Life Conference, time was given to a discussion of the meaning of *spiritual reality*. Mrs. Tillman and Dr. Laymon both dealt

with the word *spiritual*. They were careful to eliminate superficial and spurious meanings. It is not mere personal ecstasy. When we deal with Spiritual Life it is with life at its deepest depth and highest point. Mrs. Tillman said, "We cannot afford to be so heavenly minded that we are no earthly good." This statement gives in a nutshell the value of a well-balanced personality.

Another thing she said: "Note the many verbs in the Purpose of the Woman's Society. . . . Devotion must be expressed in *action*."

Dr. Freer, co-author of *Two or Three Together*, believes in the use of silence. It was inspiring to hear him give his experience in leading a prayer group in his church over a period of years.

The most rewarding parts of the program for me were the Bible lectures by Dr. Laymon and the lecture on "The Holy Spirit" by Dr. Mack Stokes. From the latter I gained a clearer understanding of the work of the Holy Spirit and its practical application in my own life.

Dr. Laymon said, "The Bible is at the very center of our spiritual life." He hammered away on understanding the Bible as a *whole* —upon its great central theme: *The Creation and Redemption of Man*. Separate teachings of the Bible have meaning only in relation to the whole. Our Bible study books have full meaning only in relation to the Bible message as a whole.

There are numerous values in a conference of this kind: the joyous fellowship of kindred minds and hearts, the extension of understanding and sympathy across sectional and racial lines, the clarification of great Christian truths and doctrines, the development of unity of purpose, added knowledge of tools and better techniques in spiritual life work such as in prayer groups and retreats, and a restoring of the soul in high moments of worship. I was conscious of all these values, but none of these was the principal thing. What was the *supreme* value to me? I went to this conference worshiping a great God, and trying humbly to follow Jesus as my Master. I came away worshiping a *greater* God, for I had seen Him high and lifted up as never before.

I went thinking what chance has Christianity in the unequal struggle today with a world divided by upsurging nationalism, with the revival of strong old pagan religions, with three-fourths of the world's people having unmatched hatred for the other fourth? What chance has Christianity with shameful racial hatreds rampant on five continents; with millions of the world in hunger; and added to all this the seeming indifference of the masses in so-called Christian countries? The magnitude of the task and the hosts of the enemy obscured my vision, and my eyes needed to be opened anew to the power of our God.

And that is what happened to me. The picture of present world conditions has not changed. I am as conscious as ever of the challenge Christians face today.

But—our God is *able!* "They that be with us are more than they that are against us." God is not through in history yet. God is still Lord of men and nations and continues to rule over history with judgment and with grace. Our Christ, the glorified Lamb of God, now reigns at the right hand of the Father, and holds in His palm the destiny of the world. He is *omniscient*. He is *omnipotent!*

Regular worship of God gives strength and stability to the life of the individual, family, and the nation. This is the message of Religion in American Life's tenth annual campaign, which will be launched throughout the nation in November. Dr. Karl K. Quimby, former director of missionary education of the Joint Section of Education and Cultivation of the Board of Missions, and now public relations assistant of the American Bible Society, honorary chairman of RIAL board of directors, says: "In this day of fear and insecurity anything that helps us find unshaken faith and reliable stability is important. Many young people are uncertain or confused. To have life tied back to the Eternal with warm ties of fellowship and worship is to create the sense of great certainty. Our faithfulness in service grows out of our dependence and confidence in the Almighty. This is God's world, and he has not left it for a single moment. In due time, he will bring peace, if we faint not."

A Medium for Growth

by

RUTH BARKER STEARNS *

STUDY courses and programs nurture the development of women as a group and help the individual woman to realize her potential in spiritual growth. We are known as studying Methodists and nowhere in the church is this more true than in the Woman's Society of Christian Service.

In the area of missionary education leadership is all-important. It is not necessary for the teacher to have an impressive educational background to be successful, but she must be consecrated to her task and imbued with a willingness to study and a desire to share this knowledge with others.

While not absolutely essential it is highly desirable that the teacher attend a School of Missions and Christian Service. She will benefit from studying under a well-qualified teacher and also have the mountain top experience of shared fellowship with kindred minds.

Plans should be made weeks and even months in advance of the time set for the local study with an eye to the Calendar of Activities that appeared in the May issue of THE METHODIST WOMAN. It is advisable to adhere to this suggested schedule as closely as possible because the program material and other literature is planned to coincide with it. The *Guide* which accompanies the recommended texts gives excellent suggestions for planning and teaching the courses and these ideas can be adapted to fit specific situations.

The actual presentation of the study course calls for versatility and imagination guided by prayer. It is necessary to have a teacher or coordinator who possesses a sympathetic understanding of persons so that the group may succeed as a whole and individuals receive the maximum enrichment and fulfillment.

One of our most cherished concepts of Christianity is its emphasis on the value of the individual. The study program can be the means of helping the shy or unsure woman to find herself. There are a number of ways to draw response from such a person: ask her to distribute the song books or call the roll, or just model a costume in a skit. Each time she gets to her feet or speaks aloud she will grow in self-assurance.

An understanding leader must try to meet the needs of the individual and at the same time handle the relations of the group as a whole. Methods may vary. A lecture may be given; at other times a discussion may be most appropriate for the subject. Whatever method of teaching is used, most people prefer that a study session be opened and closed with prayer and/or other manifestations of worship which are an integral part of the program.

The success of a study program can be measured by the action taken. High on this list is changed attitudes combined with a heightened awareness of the subject overlaid with a desire for continuing study. But most important of all study should result in a rededication of our prayers, our services, and our gifts to strengthen the golden cord of togetherness that reaches all around the world uniting God's children in the great common enterprise of building the Kingdom. All this leads to Christian growth and helps each woman "to commit herself to the spirit and principles of Christ for the whole world" in keeping with our first quadrennial goal.

Whether pupils or teachers we are all disciples and we have a mission to fulfill. We can be true followers of Jesus only if we continue to grow in empathy and emotional maturity and channel our energies and talents into new horizons of witness and service.

When the greatest teacher of all, Jesus Christ, said, "Go ye into all the world and preach the gospel to every creature," he was saying to each of us: "Go Ye—"

For some the world is limitless,
They wing from clime to clime
And execute a witness great
In concentrated time.

While others serve within a sphere
Comparatively small.
The home, the church, the neighborhood
To them beseeching call.

Whatever size our orbit be,
Our mission is to teach
The blessed Gospel of our Lord
To those within our reach.

* Mrs. Stearns is a member of the Woman's Society in Gainesville, Florida.

Furloughed missionaries, newly commissioned missionaries, short-term workers, and staff members of the Department DePauw University, Greencastle, Indiana, during the thir

Missionaries Confer on World Strategy

HOW the Christian can apply the principles of his faith in everyday living amid the varied cultures of more than forty countries was discussed by some 600 persons at the thirteenth Furloughed Missionary Conference June 16-23 at Greencastle, Indiana.

"Living the Faith" was the theme for the conference on the campus of DePauw University. The meeting brought together virtually all missionaries who are home on furlough from Methodist mission fields around the world. Others attending were missionary candidates about to leave on their first assignment, Christian nationals studying in this country, and the executive staff from the Board of Missions headquarters in New York.

The conference is sponsored by two divisions of the board, the Woman's Division of Christian Service and the Division of World Missions. Plans were made by a steering committee of the two divisions, headed by Miss Margaret Billingsley, executive secretary for Japan and Korea, of the Woman's Division.

As usual, the conference program did not call for addresses by "name" speakers but for intensive consideration of problems faced by the missionaries on the field.

Through panels and small discussion groups, the missionaries considered various aspects of the conference theme. One aspect was taken up each day under these subtopics: "Ethical Concerns," "Biblical Insights," "Personal Relationships," "Living and Faith Within the Church" and "Christian Nurture of New Converts."

Explaining why the theme was chosen, Miss Billingsley said: "If the quality of life within the church, no matter how large the membership, is dominated by the same standard of morals and conduct reflected in the average life of the community outside the church, the church has surrendered its right to speak to our generation. The aim of Christian nurture, not competing but cooperating with evangelism at its best, is not only to save individuals but to save the church, that it shall indeed fulfill its function of bringing new hope to the world."

The missionaries witnessed the commissioning of new missionaries of the Division of World Missions and learned about the techniques of missionary education and cultivation among the Methodist membership in the United States. The discussion on promotional techniques was led by the staff of the Joint Section of Education and Cultivation, the mission board's public relations arm.

Each day an hour was spent studying the Gospel of John. Dr. James K. Mathews, associate general secretary of the Division of World Missions, led the study.

Work in Foreign Fields of the Woman's Division of Christian Service met in front of the student union building at th Annual Furloughed Missionary Conference, June 16-23.

These young women are the newly commissioned missionaries and short-term workers of the Woman's Division who attended the Methodist Furloughed Missionary Conference.

CIRCLES *Worship and Program Suggestions*

THE "NEW LOOK" IN THE CARIBBEAN

by MURIEL DAY

Executive Secretary for Educational Institutions

LEADER:

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of Truth." [1]

Yes, everything changes. Each year we hear talk of the "New Look" in fashions. Other items in our living, from soap to skyscrapers, have been advertised as having the New Look. Our mission projects too have a very interesting New Look in many areas!

Our regular program for October deals with *all* our North American neighbors. We shall focus our camera on the Caribbean Islands and see how our work there is constantly changing to meet new conditions and to encourage spiritual growth.

The crying need today is for men and women who will wrestle as creatively with the spiritual problems of man's life as others . . . wrestle with the problems of scientific development . . . people who will be pioneers in transforming human life and human relationships. . . . As scientific miracles past our understanding have taken place before our very eyes—so we need to be people who will work miracles of spiritual change in the common life of man.[2]

HYMN: "The World's Astir!" *The Methodist Hymnal*, No. 562.

SCRIPTURE: Matthew 5:1-12

LITANY *(to be read responsively):*

"Blessed are they that have eyes to see.

They shall find God everywhere. They shall see Him where others see stones.

"Blessed are they that have understanding hearts.

To them shall be multiplied kingdoms of delight.

"Blessed are they that see visions.

They shall rejoice in the hidden ways of God.

"Blessed are the song-ful of soul.

They carry light and joy to shadowed lives.

"Blessed are they who know the power of Love.

They dwell in God for God is Love.

"Blessed are the dead,

For they are with God.

"Blessed are the living,

For they can still serve God." [3]

PRAYER: *(by someone previously prepared)*

LEADER: Let us see how the New Look has come to our work in the Caribbean. The Woman's Division shares in work on four islands in this area, and in all four there have been recent changes to meet changing needs.

1. *(Present material about this school from the* Eighteenth Annual Report, pages 84-85). In *Puerto Rico* our George O. Robinson School has a New Look. Begun in 1902 as an orphanage and grade school, it developed into a school with classes from kindergarten through the twelfth grade. At first for girls only, it is now coeducational. The boarding school, so important in earlier years, has given way to meeting more urgent needs for a day school. The school's academic program has developed and recently became accredited.

2. A share in the support of a medical program in *Vieques* is an outgrowth of work in Puerto Rico. Here the Woman's Division has contributed to nurses' support. The Division hopes also to share the responsibility for a kindergarten on Vieques.

3. Five years ago, on the island of *St. Croix*, The Methodist Church began to develop worship and educational services for the thousands of Puerto Ricans who were settling in St. Croix. The Woman's Division now maintains the first grades of elementary education but is developing a program to include adult education and other activities. (*See article page 12 of this issue.*)

4. In *Santo Domingo* (Dominican Republic) our work has had the New Look since its inception in 1920, because it is interdenominational. The United Brethren (now Evangelical United Brethren), the Presbyterians, and the Methodists work together. For many years the program concentrated on medical work, the churches, and the Libreria Domincans (bookstore.) However, it has been realized recently that a day school would meet the most significant needs. A fine new school, church, and parsonage have been erected. We shall see more of this New Look as additional academic work is developed. In the Caribbean, day schools are vitally important in undergirding the Evangelical Church.

CLOSING PRAYER AND BENEDICTION

Further Program Suggestions

1. Supplement with material about this area from THE METHODIST WOMAN, June, 1958, page 13.

2. Animated map. Have women come with clippings, pictures, and other material about the four areas to attach to the map as the area is mentioned.

3. Follow the presentation with a quiz on the facts.

4. Assign each woman a project in this area for special prayer. See *Prayer Calendar,* pages 131-136. Write to (without expecting an answer) and pray for workers in this area. See *Annual Report,* page 60.

QUIZ: See page 23.

[1] James Russell Lowell, *The Present Crisis* (Houghton Mifflin Co., Boston, original publishers)

[2] From an address by Rev. Benjamin R. Andrews, Jr.

[3] From "Some Blesseds" in *The Vision Splendid* by John Oxenham. Copyright 1917, by George H. Doran and reprinted by permission of Doubleday & Co., Inc.

ORGANIZATION and PROMOTION

NOW IS THE TIME

THIS is the time of year when many Woman's Societies are beginning the work of the year in earnest. At the close of the fiscal year, you elected and installed your officers and may have had officer training. Some, however, may have had officer training during the summer. Others plan to have it this fall.

Early in the summer the Committee on Program met, no doubt to plan what you would do this coming year. Some who have been to the School of Missions can help lead your Woman's Society in more interesting meetings, with more spiritual meaning for all.

This is also the time of year when the Committee on Membership should begin to work. People are back from vacations, children are in school. Women are beginning to plan their fall and winter projects. Now is the time to call on the women of the church to interest them in the program of the Woman's Society of Christian Service and the need there is for the participation of every woman. The committee needs to face the situation in the Woman's Society of Christian Service and the church. What women are there who are not members? How can they be challenged to use their abilities in the cause of missions and community service? What opportunities do we have to offer them in the life of the Society?

We need to consider the abilities of the women whom we ask to be members. We are at a time when more and more women are working outside the home. Our Society is dependent on volunteer leadership. We must face the fact that women who work all day and care for their families and homes in the evening and on weekends, must be confronted with a very challenging program. If they are to take the time and effort to participate in the Woman's Society work they must feel the challenge. There must be something of value in our meetings to tell women about when we ask them to join us. Also there must be opportunities for them to share in the program and to feel a part of a great organization.

The Membership Committee itself must have a feeling of being a team working with all the members of the Society. There is the need for women to work together in solving the problems in the Society, the church, and the community. There is a place for each member of the committee in the partnership for enlisting others. This oneness of interest will help new members to become a part of "our" Woman's Society, "our" church, "our" community. This can be accomplished by knowing what we are working for and understanding the purpose of the organization, then telling others through our words and our enthusiasm.

This is a good time to look over what has been done, to see the mistakes and omissions as well as the successes. We must recognize that we do not work alone. That is one of the strengths of our work.

The impact of a committee working for a common purpose is hard to measure. What can happen is far beyond the expectation. But we know that if there is a spirit of understanding and good will others will want to join the fellowship. The Woman's Society of Christian Service is a fellowship of women committed to Christian living and service.

Be sure to have *A Guide* to read the section on page 34 about the Committee on Membership.

Local Church Activities

As the fall season starts many activities are begun in the church. The chairman of Local Church Activities should call her committee together to find out just what part they can assume in the work of the church and the Woman's Society of Christian Service. The minister should meet with them to help them see where there are needs in the church for their help. The committee should talk over the responsibilities which the Woman's Society of Christian Service might assume and then present these to the Woman's Society or executive committee for approval. There should also be an opportunity for the Society to suggest places where the Local Church Activities Committee can serve the Society. It is to be remembered that the Committee on Local Church Activities is largely a committee to coordinate the fellowship activities of the Society and work with the minister and local church committees on fellowship activities in the church. There are so many possibilities for improving the fellowship phase of the church and the Woman's Society that this committee should have to enlist the help of all the members of the Woman's Society of Christian Service for various phases.

Some suggestions are for church family nights when the families would meet for supper and then divide into groups for Bible study or mission study. Or it might be a family supper followed by a program presented by the church school or the drama group. It might even be an activities night when the family would enter into art class or do some special project for the church together. The Committee on Local Church Activities could help in organizing and working out such programs.

The possibilities of this committee are unlimited. Perhaps you have already had some interesting fellowship activities in your church. Let us hear about them.

See page 29 of *My Date Book* for suggested activities.

The New Day in Christian Missions

by W. W. REID

This article by the Director of News Service for the Board of Missions is provocative. Read it and discuss it

WE HAVE been hearing that "there is a new day in Christian missions"; that the missionary movement "has come to a turning point." Some even hear that the missionary era we have known is no more . . . I wonder, even at risk of oversimplification, if I may try to sketch the picture in a few paragraphs.

Two things are very clear from recent history the world over: (1) The world *is* in revolution. (2) Yet man has not changed; he is in need of the healing and regeneration promised in the Gospel.

Much of this "revolution" was fomented by the preaching and teaching of Christian missionaries and those who heeded their words. The "revolution" has had repercussions (and usually good ones) in the political, economic, social, and educational areas of life. Two world wars, which the Christian church was unable to prevent, accelerated the "revolution."

One of the dramatic forms taken by the revolution was the deepening of *nationalism.* It grew in Asia and Africa as in Europe and America. Nationalism questioned *colonialism,* and asked other embarrassing questions of foreign administrators. Nationalism inspired men to seek to control their own destiny. The spirit of national pride and the spirit of criticism quite naturally ledged in the Christian church as well. The freedom-conscious Christian community sought release from seeming religious "colonialism": were the missionaries holding important posts in church institutions because they controlled the funds sent them from America and Europe? Should not "nationals" run the institutions and spend the money given *for them?* The wars and the non-Christian acts and attitudes of western (Christian?) nations brought criticism from within and outside the national churches. Neither missionaries nor national Christians could easily disassociate themselves from colonial barbarities, from war preparations, from race atrocities and prejudice, from the economic pressures that stem from the west's (the Christians) wealth.

Thus the task of the apologist for Christianity has become more difficult. Thus the national Christians have sought to disentangle themselves from the wrongs and domination of the "Christian" west, the "Christian" white man.

I think we must agree that the over-all objective of this "freedom" is good. The wisest Christian missionaries have always worked to give the national Christians their "wings." It may even be that in Asia and Africa they can develop a purer Christianity than we, in our day, have been able to achieve. And that purer Christianity may return to "rescue" ours from the evils that beset it.

Things To Do

In the days ahead—for the sake of the Cause of Christ, for the sake of people who accept Him, and for our own integrity:

—we must continue to send missionaries where the church is weak and has asked help; when we have people with insights and skills that would strengthen their witness; at the same time we must accept from other races and peoples such insights and light as *they* have to share with us.

—we must continue to provide, as needed, funds to carry on the Christian enterprise in the new and growing churches: trusting them to govern and to administer funds given by us without our "control by reason of money power"; trusting them to develop their own institutions, forms of worship, and creeds under the Holy Spirit.

—we must completely separate our Christian proclamation and endeavor from any appearance of association with or dependence upon military, diplomatic, or economic aggression, and from the nationalisms of the missionaries' homelands. We are not to make "Americans" of the peoples of Asia and Africa, but to open every avenue for the development of their own culture, *dominated by Christ only.*

—and we must confess the sins that are ours and that have brought just criticism and judgment upon us for having a Gospel and a Way by which and in which we are not living: we must work, at home and with our own people, to eliminate injustice, to curb race prejudice, to control wealth and its power, to eliminate war.

Are you willing to support—with prayer, and money, and personnel —this "revolutionary" new missionary program? An opportunity even greater than the past century's is open to us!

An Orchid to the Ladies

by J. WESLEY HOLE

Member, Board of Missions from Southern California-Arizona Conference

THIS article is about an organization which will not elect me its treasurer. In the twenty-four years I have served the annual conference, I have been the treasurer of almost every organization in the conference as the result of our central treasury system. There is one exception—the Woman's Society of Christian Service. The closest I have come to that was when my wife was the treasurer of a local church Woman's Society—and I was her unofficial assistant.

Since I have been a member of the Board of Missions and have had some chance to observe the operations of the Woman's Division at the top level, I have had a tremendous admiration for what this organization is doing and how it does it. Some of my observations may be of interest to you.

Although the Woman's Division holds most of its meetings prior to the regular annual meeting of the Board of Missions, it is an integral division of the board and its appropriations are approved by the board. For 1958-59 the appropriations are limited to the cash income for this purpose received during the year 1956-57. This figure is $8,563,053. I was curious to learn how much had been appropriated by this division since unification. The total is just a bit short of an amazing $100,000,000.

The scope of the work which is done under this division is astounding. Projects are supported in thirty countries overseas. Over 500 missionaries, in addition to hundreds of nationals, are engaged in the work, including schools of all levels through university. All kinds of hospitals, rural settlements, health programs, evangelical work, homes, agricultural, projects, and literacy work are supported.

In the home field, the division supports projects in 42 states and all of the territories of the United States. Approximately 1,500 workers, including 259 deaconesses, are engaged in the work of educational institutions, homes for children, young business-women and retired deaconesses and missionaries, medical work, and community centers of various kinds.

In the annual conference the leaders of the Woman's Society of Christian Service have always been an important and cooperative factor in our conference planning and program. Almost a dozen significant Woman's Society projects are within the bounds of our own annual conference.

What pastor of a local church ceases to be grateful for the constant undergirding of his program by the women of his church?

Last year the total amount raised by local Societies of our conference was an equivalent amount to our total Conference Benevolence and World Service budget. My guess is that if pastors had to choose but one organization of the local church to keep, it would be the Woman's Society of Christian Service in almost every case.

The Woman's Society program this year is "The March of Missions." While the women do little bragging about what they accomplish, one cannot read the records of the church without hearing the incessant footsteps of the Woman's Society and its March of Missions—a tremendous, effective program administered at an amazingly low cost. An orchid, please, for the Woman's Society of Christian Service.

This article is reprinted from the *Together* Supplement for the Los Angeles Area.

Dates

Some dates which you should have on your calendar:

October 6-8, 1958—U.N. Seminar for Local Women.

October 8-15, 1958—The Adult School of Alcohol Studies, Green Lake, Wisconsin. Conference Secretaries of Christian Social Relations are eligible for this leadership training opportunity. Make application through the Board of Temperance, 100 Maryland Avenue, N. E., Washington 2, D. C.

October 17-19, 1958—The National Conference on Family Life, Chicago, Illinois. 3,000 maximum attendance. For further information write Dr. E. D. Staples, General Committee on Family Life, P. O. Box 871, Nashville, Tennessee.

October 27-30, 1958—Triennial Assembly of United Church Women, Denver, Colorado. Women wishing to attend should write to General Department of United Church Women, 175 Fifth Avenue, New York 10, New York.

October 30-November 2, 1958—The Conference on Industrial Relations, Cincinnati, Ohio. Maximum number 500 men and women. Suggested quota from local, district, or conference Woman's Societies and Guilds 150. Registration fee $5.00.

November 3-8, 1958—District and Conference Officers Combination U. N.-Washington Seminar. (Any district and conference officers are eligible to share in this leadership training experience.)

February 3-6, 1959—Interdenominational Churchman's Washington Seminar. (Woman's Division quota 17 women. Make application through Department of Christian Social Relations.)

July 21-31, 1959—Greensboro, North Carolina, The National Seminar. Scheduled for Bennett College. (See March, 1958, Christian Social Relations pages of THE METHODIST WOMAN for eligible participants and conference and jurisdiction responsibility.)

Dorothy Dilger

The standing Committee on Organization and Promotion will meet in New York City just prior to the September meeting of the Executive Committee of the Woman's Division. One of the topics to be discussed is "The Woman's Society in a Small Church." The committee is composed of eight members of the Woman's Division, the jurisdiction Secretaries of Promotion, the Executive Secretary, the Secretary of Promotion, the Secretary of Visual Education, and the field workers of the Section of Education and Cultivation, and the Secretary of Promotion of the standing Committee of the Wesleyan Service Guild. The editor for the committee is a member ex officio.

As you can see, not all the members are in this picture which was taken at the last meeting held in Buck Hill Falls. *(Seated, left):* Mrs. W. H. McCallum, chairman of the committee, and Miss Dorcas Hall, executive secretary of the Section of Education and Cultivation. *(Standing, left to right):* Mrs. C. A. Meeker, editor; Mrs. Lee Tidwell, secretary of Promotion, South Central Jurisdiction; Mrs. E. U. Robinson, chairman of standing Committee on Spiritual Life; Mrs. F. W. Batten, Secretary of Promotion, Western Jurisdiction; Mrs. William H. Fuller, Secretary of Promotion, Northeastern Jurisdiction; Mrs. Earl Douglas, Secretary of Promotion, North Central Jurisdiction; Mrs. W. B. Landrum, field worker; Mrs. William B. Bourne, Secretary of Promotion, Southeastern Jurisdiction; Mrs. Walter Eichinger, member of the Woman's Division; Mrs. John Warren, member of the Woman's Division; Mrs. H. F. Brandt, chairman of the Section of Education and Cultivation.

RADIO PROGRAMS

Pilgrimage, "Turning Point," ABC, Sundays, 1:30-155 P.M., E.D.T.

AUGUST 31—*Womanpower in the United States.* Guests: Mrs. Theodore Wedel, president, United Church Women, and Miss Bryna Ball, National Manpower Council of Columbia University.

SEPTEMBER 7—*Human Rights.* Guests to be selected.

SEPTEMBER 14—*Forgotten People.* Guests: Pastor Carl Plack, chairman, Division of Pastoral Services, National Council of Churches, and Dr. Charles N. Nord, Nassau County Health Board, New York.

Conversations with Mary Margaret McBride, Mutual Network, Saturdays, 1:15-1:30 P.M., E.D.T.

AUGUST 30—*Mobility of Family.* Guest: Rev. Meryl Ruoss, executive director, Department of the Urban Church of the National Council.

SEPTEMBER 6—*The Family Next Door.* Guest: Mrs. Kathryn Cole, manager, Department of Information, NBC, and member of the Board of Advisors for United Church Women.

SEPTEMBER 13—*In-Laws.* Guest: Dr. Evelyn Millis Duvall, consultant on Family Relations.

SEPTEMBER 20—*Mixed Marriages.* Guest: Dr. Harold Haas, executive director, Board of Social Missions, United Lutheran Church in America.

SEPTEMBER 27—*The Later Years.* Guest: Mrs. Geneva Mathiasen, executive secretary, Committee on the Aging, National Social Welfare Assembly.

MEMBERSHIP INCREASES

Reports at the close of the fiscal year 1957-58 show 1,807,476 members of the Woman's Society of Christian Service and the Wesleyan Service Guild—an increase of 1,877 members over the 1956-57 membership of 1,805,599.

In 1957-58 membership in the Woman's Society of Christian Service increased by 305 members and thirty-three Societies. There are now 1,676,306 members in 31,061 Societies.

The Wesleyan Service Guild increased by 1,572 members and eighty-four units. This means at the close of the fiscal year there were 131,170 members and 5,556 units compared with 129,598 members and 5,472 units a year ago.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The summer months of 1958 with so many varied responsibilities and experiences are fast becoming history. September in many ways for a great majority of Woman's Societies and Wesleyan Service Guilds usually means an upsurge of new interest and activitity in the program year. Because this is true, the suggestions made in this issue of THE METHODIST WOMAN to local Secretaries of Christian Social Relations and their committees, become very important.

First of all, in most cases the Committee on Christian Social Relations will be called to meet in early September to review plans already made and to work out additional ways of making the program more effective. These suggestions and resources may be helpful as this meeting is held.

Possibly one of the more immediate concerns will be in relation to plans for United Nations Week with some special observance for United Nations Day, October 24. You will keep in mind the need for cooperating with other church and community agencies in this observance. In this connection you may be able to suggest resources and plans that will be of help to all concerned with the observance. For example, note the following material available from our own Literature Headquarters.

The Christian's Primer of the U.N.—Price 35 cents, three for $1.00.

Your U.N. Worked For Peace, 1957-58—Free for postage.

Helpful materials for the observance of U.N. Day and U.N. Week may be secured from the following agencies:

The U. S. Committee for the United Nations, 816 21st Street, N.W., Washington, D. C.

The American Association for the United Nations, 345 East 46th Street, New York 17, New York.

Of special interest for observance in local churches will be the resources from

The Church Peace Union, 170 East 64th Street, New York 21, New York.

Your pastor might find these materials of special help as he prepares his sermon related to United Nations Day observance.

The next three pages of this issue of THE METHODIST WOMAN contain a skit on United Nations that is timely and also simple for staging. It might be used either as a part of a community-wide program or in your own local church. You may wish to call it to the attention of the committee in your community or take the initiative for its presentation in your local church during United Nations Week.

Your attention is again called to the November elections and the important issues pending. If you have not planned a "Citizenship Brunch," you may wish to do so. Note the suggestions on page 5 of your new *Activities for 1958-59. (Free in quantity for postage from Literature Headquarters. Every member of your committee should have a copy.)*

This *Activities for 1958-59* is focused specifically toward the family. The suggested emphases and activities listed will have special pertinence as you join in special follow-up plans related to The National Conference on Family Life (to be held in Chicago, October 17-19, 1958). Many of you will have delegates from your local church or district who attend this conference. They will be wonderful resource leaders in the church-wide follow-up. One of your special responsibilities in this follow-up may be to keep your local church or district planning committee alert to the needs indicated in your *Activities for 1958-59*.

It is important also that you look ahead and continue to make plans for an effective observance of Human Rights Day, December 10. It is clear that such an observance must be more than a day's program! That is why the new Anniversary pamphlet entitled *In Your Hands—A Guide to Community Action* has been prepared under the sponsorship of thirty-four national agencies, one of which is the Woman's Division of Christian Service of the Board of Missions of our own Methodist Church. Have you ordered copies for the use of your committee and others in your local church? (*Available at Literature Headquarters, price 50 cents each.*)

When you receive your copy, why not look at the page of sponsoring national organizations and see which ones have local units in your community? Why not contact them and find ways of working together on plans for Human Rights Day preparation, observance programs, and follow-up activities?

As you look at your task together as a committee, God grant that you will feel the need to seek better ways of understanding your local and world responsibility and work with new determination to make your local church a channel for a united social witness in Christ's name.

Sincerely yours,

Thelma Stevens
Margaret R. Bender
Theressa Hoover

If They But Knew

A United Nations Walk-On

The narrator is a United Nations guide
Other characters: Group of tourists

British Togoland:
- A U.N. Observer in British Togoland
- An election assistant from British Togoland

President of Indonesia
Sir Ramaswami Modalier, the U.N. Delegate from India
Two officers of United Nations Emergency Forces (U.N.E.F.)
Africa—Doctor, two women, child

Staging: This can be played on a stage or an open space that has been selected to serve as the stage. At the beginning of the scene the guide comes forward. The group of tourists remain in the background. They may move a little to prevent fatigue but they should be careful not to do anything to attract the attention of the group except when one of them steps forward to ask a question as indicated in the script. If a stage is used, a background or backdrop of paper or cloth, a pictorial of the U.N. buildings might be ideal. It might be worth while to see whether a group of young people at the church or an art class at the school might undertake the project. Very simple properties should be used and carried onto the stage quite naturally. For example, the U.N. team in British Togoland will carry all their equipment—a box to serve as a table, a folding chair, posters, papers. The doctor in the yaws scene will carry in a box and a folding chair and her medical kit. The posters can be copied from illustrations.

Costumes: The U.N. Guide wears a navy blue suit with a U.N. armband. The U.N. Observer and Local Official wear white suits. The Observer has a U.N. armband. The doctor is in white with a UNICEF armband. (Armbands can be easily made of blue cloth or paper with white letters glued or drawn on.) She may wear a stethoscope to make her character immediately obvious. The U.N.E.F. Guards will need white or tan uniforms with U.N. armbands.

GUIDE *(coming center front and addressing audience):* You may wonder who I am or perhaps you have been to the U.N. and can guess that I am a U.N. guide. I have one of the best jobs there is. *(With mounting enthusiasm.)* I spend my days taking visitors through the U.N. buildings in New York. I try not only to show them the rooms, but to give a glimpse of the significance of the things that take place there. It is an exciting thing to do. I do not suppose I will ever have a job I like so much again. So much in these buildings is symbolic and beautiful—the wonderful curtains with the aurora borealis designs in the Economic and Social Council—the beauty of the wheat straw tapestry and the gold inlays in the doors of the Security Council. I have my favorites among the beautiful things, as you can see, and I love the whole place. It has a symbolism for me—even the little tugs pushing diligently up the East River past the windows of the Economic and Social Council seem to illustrate in a way how close the U.N. is to the working-day world. The job has become almost my life—I can feel my heart beat faster every morning when I get off the bus in front of the building. My heart beats faster at the flags snapping in the breeze, the lift of the buildings against a bright sky.—Well, it is for me!

But I must confess sometimes I feel pretty inadequate. Most people feel a good deal as I do but some people do not see it that way. How am I to answer their questions and make them see what I see? —They ask things for which I have only words as answers—when I need something more. *(A man steps out from the group).*

Here it comes now—This man wants to ask me a question. Maybe it is one of the questions I am talking about. Would you listen and see? *(She goes over to meet him.)*

FIRST TOURIST: Now about these nations we let into the U.N. lately —can we trust them? Freedom and peace and ideals like that mean a lot to nations with traditions like ours. But might not these nations that have just come in change the whole character of the U.N.? Some of these countries we have never heard of before—Ghana for instance—what do our ideals mean to them?

GUIDE *(walking away from the man and toward the audience):* If I could just show him this, for example. *(She walks toward left stage where two men are coming on and setting up their props.)*

FIRST MAN: Well, here we go again. Do you realize that this is the twentieth place where we have set up shop.

U.N. OBSERVER: Tell me, has it been worth it to you?

FIRST MAN: Worth it? To help my country come to life? To make my small contribution to help my people to have a voice in what is happening to them? Perhaps even you who have worked on this cannot understand that fully. Over the years covered by the memory of the oldest men in our communities, we have had things done to us by people who came in from far away and ruled us. Lately they have done things for us. They have helped some of us to get education. They even sent me to England to study, for example. But only now, since we have been under U.N. trusteeship, do we have the opportunity to do something for ourselves. We have been working hard at this these ten years.—But I see I am not going to have the opportunity to bore you with how I feel—here come some people.

U.N. OBSERVER: They look as if they have walked a long way, too.

MAN *(with rising excitement):* Sure they have. The word is getting around to everybody, no mat-

ter how far away from things they live. That just shows how important this is.

U.N. Observer: It certainly does. I want you to know this is one of the tremendous things that has happened to me. Well, I guess your audience is here and you can get started.

Man *(turning to invisible group):* Friends, I welcome you to a plebiscite meeting in the name of the United Nations and of the future of our country. This gentleman represents the U.N. and has come here to make sure that we vote as we want to. *(The U.N. Observer bows.)* My friends, for more than seven years now the United Nations has been helping us to know how to take care of our own country. Some of our people have talked with visiting missions that they have sent out here. Some of them have sent petitions to the U.N. about the wrongs they have suffered. The U.N. has cared about our problems and helped us. It now feels that the time has come when we are ready to decide what we as a people want to do. There are two choices right now. Our neighbors on the Gold Coast will soon be independent and some of our leaders feel that we should join with them, and become the independent country of Ghana. Some feel we should remain under trusteeship for much longer. Now, if you want to vote for the first—independence with the Gold Coast—

The Guide *(walking back from this scene to the audience):* You can understand that I cannot explain what freedom means to people like these who are now a part of new countries with which we work in the U.N. *(The actors in Scene I quietly leave the stage.)* I cannot explain how much the things we stand for in Africa and Asia mean to them—if I could just let him hear this man, for example. *(She walks toward man who has just come onto the stage right.)*

Man *(speaking as if to a vast audience):* My friends, as we gather together I can think of nothing more appropriate than this:

"The battle against colonialism has been a long one, and do you know that today is a famous anniversary in that battle? On the eighteenth day of April, one thousand seven hundred and seventy-five, just one hundred and eighty years ago, Paul Revere rode at midnight through the New England countryside, warning of the approach of British troops and of the opening of the American War of Independence, the first successful anti-colonial war in history. About this midnight ride the poet Longfellow wrote:

A cry of defiance and not of fear,
A voice in the darkness, a knock at the door,
And a word that shall echo forevermore. . . .

"Yes, it shall echo forevermore, just as the other anti-colonial words which gave us comfort and reassurance during the darkest days of our struggle shall echo forevermore. But remember, that battle which began 180 years ago is not yet completely won, and it will not have been completely won until we can survey this our own world, and can say that colonialism is dead."

Guide *(to audience):* Do you know what you have just heard? President Sukarno of Indonesia addressing the Bandung Conference where the nations of Asia and Africa met together to talk over common problems. And listen to this. *(She walks to where a man in Indian dress has come onto stage left.)*

Man: Thomas Jefferson, perhaps better than anyone we can read, understood the real value and responsibilities of democracy.

Guide: That was Sir Ramaswami Modalier, U.N. delegate from India, speaking to the Economic and Social Council.

Guide: I cannot ask the man on my tour if he understands Thomas Jefferson as well. . . . Oh, dear, and here comes another questioner. This lady looks a little worried.

Woman *(stepping up to Guide):* Why doesn't the U.N. do something about peace?

Guide *(turning toward the audience):* Words are not much help. I wish I could show her this scene. *(She walks to left stage where two U.N.E.F. officers have just brought their props on and arranged themselves.)*

First Man: It *did* feel like an adventure for awhile.

Second Man *(laughing):* When you have an international police force speaking many languages as we do here, it is a wonder we do not have more misunderstandings. I can just see that poor guy with his car stalled on a lonely road! Being part of a U.N. police force in a strip between Israel and Egypt seemed very dangerous at that moment. That old bullet hole in his windshield looked to him like a reminder that another one might come his way and not miss him—just then you came along—

First Man: And what I saw, with my mind reacting to the loneliness of this militarized strip, was a member of my force that had just been shot at. We could not communicate because he was Norwegian and that is not among my languages. My only thought was to get him back to the barracks. And he understood my order in spite of language difficulties, too!

Second Man: And by a lucky miracle the car understood it, too! He told me he was never more surprised in his life! You were so emphatic that he tried the engine again—and off it went. *(Laughs.)* You have a forceful personality!

First Man: Maybe what we are doing here is so important luck is on our side!

SECOND MAN: Yes, our policing has been successful. We have kept the peace although in the beginning I would not have believed it.

FIRST MAN: And now most of our "raids" across the borders are made by children. I must see about three under eleven years old that are being held down at the barracks now.

SECOND MAN: Or an old man looking for a farm animal that has broken the peace by crossing the border. But all joking aside—this is an achievement. I was in Korea and I was fired with the thought of nations banding together to stop armed aggression for the first time in the history of the world. This is another first? A new kind of action for peace. What do you really think of the U.N.'s potentialities as a keeper of the peace?

FIRST MAN: Ceiling unlimited! We have already seen the U.N. halt the fighting several places like Kashmir, but I think we will see something more creative soon—something that can go farther than just silencing the guns—if we get a permanent U.N. police force.

SECOND MAN: Maybe we should call it a U.N. *Peace* Force? It certainly has great possibilities.

FIRST MAN: I often wonder what would have happened in Hungary if we had had a police force—even a small one—to rush in before the Russian tanks rolled in. Would anyone have cared to fire on an international force? I doubt it. Great possibilities. . . .

GUIDE *(walking back to the audience):* Peace is a pretty complicated matter, but I would hardly say the U.N. was doing nothing about it, would you? But here comes one of the angry ones—fortunately they are rare. *(Walks toward one of the tourists who is approaching her.)*

MAN: Look here, it is very fine for the U.N. to have all these beautiful buildings, but I do not see why I should pay out all this money. Does the U.N. really do anything worthwhile with my money?

GUIDE *(coming to the front of stage and addressing audience): His* money! *(Opens one hand that holds clinking coins and counts them deliberately.)* Sixty-seven cents! That is his contribution to *all* the U.N. activities—the U.N. budget itself, the specialized agencies, the technical assistance program, relief for Korea and Palestine refugees—all of it. That is his share, and if he has four in his family, he may pay a total of $2.68 as he pays his taxes—and does it do enough to make it worthwhile? If I could just show him at least one thing! *(She walks toward right stage where doctor has just come in. A child of 8 or 9 is carried in by two women.)*

DOCTOR *(gently, touching the child):* She is not able to walk, is she?

FIRST WOMAN: No, and now she cannot use her hands anymore because of the sores. She has them worse than anyone in the village.

DOCTOR: Yes, this is one of the worst cases of yaws I have ever seen.

SECOND WOMAN: They are saying that you know how to cure the sores.

DOCTOR *(picking up the hypodermic):* One injection of penicillin now and another in two weeks when we come back. Then she will be ready to walk and play just like anybody else.

GUIDE *(walking back toward the audience):* That is about fifteen cents of his money. What else could be done with it? Perhaps a hundred children protected against T.B. with BCG vaccine in a bad T.B. area, a vial of ointment to cure a whole family of the painful and dangerous eye disease, trachoma. We could include some technical assistance to help people help themselves to better standards of living. We could add a leprosy patient saved from isolation and rendered noncontagious. His money would buy some supplies for a disaster area and help for a refugee somewhere. Surely the U.N. can give him a lot for his money! *(looks toward the tourists a little uneasily—speaks to the audience)* I must pick up the next tour now. I surely like my job. But I do wish I could answer the questions better.

CURTAIN

Workshop

The workshop at Lincoln Leadership School (Berea, Ky.), June 23-28, 1958, was on the theme "The Family Is Entitled to . . . a Home." The participants were teams of women—and six college students—from four states: Kentucky, Ohio, Illinois, and Michigan, representing a population range from 700 to 900,000.

Housing today is a national issue. The federal government has passed certain legislative measures that make public housing available and provide mortgages and loans on small monthly payments with a longer paying period if necessary. But housing is the responsibility of the local community. Here there must be an assessment of needs: (a) Are there homes in which decay can be prevented? (b) What existing homes are structurally sound and can be rehabilitated? (c) What will be our need for new homes both public and private? (d) Is there available land? (e) Are our building codes sufficient for a growing area?

If local citizens become aroused participants seeking knowledge of their town's housing situation, they can, through study and well-planned campaigns, help to upgrade the concept of the importance of good housing for all.

Watch the pages of THE METHODIST WOMAN for further information to be used as you make plans to promote interest in good housing.

WESLEYAN SERVICE GUILD

Women's Bureau Leaflets

THOSE who attended the Assembly Guild Weekend met Miss Mary Cannon, Chief of the International Division, Women's Bureau of the United States Department of Labor, who took part in one of the panels and answered questions from the group. We cannot share with you all the pertinent information she gave, but we can give you the titles of some of the leaflets from her bureau. Here are those she recommended at the Weekend. To obtain them write the Superintendent of Documents, Government Printing Office, Washington 25, D. C.

***Spotlight on Women in the United States* (30 cents). It gives statistical information on women workers, their jobs, the fields in which they work, and their economic strength.**

***Equal Pay Primer* (10 cents). This publication presents and explains basic facts on equal pay. It gives interpretations of equal pay, information on state laws and federal legislation.**

***Political Status of Women in the Other American Republics.* This is for those who are interested in facts about employed women of Latin American countries. It deals particularly with their right to vote, elective offices held, and appointive offices and foreign service.**

Outstanding Activities

Interracial Study

One local Guild reported recently on its interracial study. One day last spring the local chapter of the United Church Women held an all day meeting to discuss local interracial problems, especially those centering on the coming integration in public schools. The church was represented by members of the Woman's Society and the two units of the Wesleyan Service Guild. The discussion was free and frank, with members speaking freely of what was in their hearts. So much was learned of the frustration and heartbreak of being part of a minority group, and in turn the minority group learned of the feelings of the others (be they foolish or not) in regard to integration. Those on both sides of the issue came away from the meeting knowing that such matters can be settled with love and understanding when they are dealt with in the Christian manner.

The worship center used in the study of Japan at Conroe, Texas, was made by Mrs. Marvin Jordan *(left)*, and Mrs. Ted Hunt, members of the Guild at First Methodist Church.

Japan Study

The study of Japan was voted by the members of the Conroe Wesleyan Service Guild to be one of the most outstanding studies ever conducted by that group. If a study is to be judged on its immediate results, surely this one well deserves praise. Because of this study alone, the Guild received two new members; because of the friendliness and interest shown by the group to one of these new Guild members, the First Methodist Church at Conroe received a new member, Mrs. Marvin Jordan, formerly from Japan, but now an American citizen.

The leader of the study, Miss Wilma Harper, a former president of the Guild, laid careful plans to make this study outstanding. Posters and pictures of Japan and Japanese life were used at each meeting. One hundred per cent participation by Guild members was secured. The worship centers that lent such significance to each meeting were outstandingly beautiful and impressive. These were planned by two members who are teachers of art in the public schools. As a part of the devotions at each meeting some of the classic poetry of the Japanese was read.

On one occasion the members invited a high-school student who had spent nearly two years in Japan to talk about his experiences. The group felt drawn closer to Japan after this talk, for the student had visited many of the schools discussed in the study.

As a culminating activity, many colorful and interesting articles of Japan, were lent by members and friends to put on display.

—MISS ERCELLE KNIGHT, *President*

Conference on the Industrial Age

The First National Methodist Conference on The Christian's Economic Responsibility in an Industrial Age will be held October 30 to November 2 in Cincinnati, Ohio, at the Sheraton-Gibson Hotel. The theme of the conference is, "The Church in a Working World." The theme itself indicates the importance of this conference to the Wesleyan Service Guild. From it, and from those who attend, we hope to gain much that will help us in our work. The Wesleyan Service Guild is allowed seventy-five delegates to this conference, which will be held over a weekend so that working people can attend. If you are interested please write to the Guild office immediately for information. The topics will be:

The Christian Faith and the Industrial Age

The World in Which We Work

The Church as an Instrument in the Changing Industrial Order

The Christian in the Working World

MISSIONARY EDUCATION

SUGGESTIONS FOR TEACHING "THE MIDDLE EAST"

by MRS. SEXSON E. HUMPHREYS *

THE keynote of this course is understanding. Diverse peoples and countries are drawn together to relate them to the Christian world mission. The Middle East is a mosaic of recognizable individual and separate pieces rather than a mixture. Americans are involved religiously, politically, and militarily; our involvement makes the course harder to teach objectively, but increases the need to teach about the area.

The *Adult Guide on "The Middle East,"* by Y. Armajani, is well planned for six lessons and gives valuable helps and procedures. It may be secured from Literature Headquarters for fifty cents.

These suggestions are for a local church study in four sessions. Part 1 of each session is a general discussion and Part 2 is a close look at specific countries grouped on a political basis. See the *Guide* for specific helps. Of course, the teacher may begin with either part.

Action from this course includes money gifts for home economics projects, as described in the June issue of THE METHODIST WOMAN.

Assign one or more class members to specialize in one country or problem for news items and class reports. Assignments before the month you teach the class are helpful.

The bibliography refers to books listed in *The Annual Announcement*, 1958-59, page 13.

SESSION 1. *A Pilgrimage to See the Countries*

PART 1. Along the Line of March

Make this an interesting and exciting survey of geography, topography, religion, history, and world importance. The first lesson may be given by members prepared well in advance of the first session. *The Guide,* pages 12-14, developes this presentation in simple, understandable groups of three.

PART 2. Countries for emphasis: Arab Countries which have been friends of the West. Iraq and Jordan (Arab Federation), Saudi Arabia, Lebanon.

WORSHIP: The *Guide,* page 15. *Prayer Calendar.*

BIBLIOGRAPHY: The *Guide,* Sessions 1, 2; Badeau, part 1, chapters 1-4; part 2, chapters 1, 2; Blumberg, pages 2-12; Geren; Johnson, chapters 1-3.

SESSION II. *A Pilgrimage to See People and Learn of Religion.*

PART 1. The People and Islam

Study social, economic, and religious problems of people advancing "from Abraham to Aramco in two generations." Discuss a religion which is a state and a way of life, a religion spread by military conquest but now the advocate of peace in a world torn by wars among nations nominally followers of the Prince of Peace. Consider education. Present the Middle Eastern point of view, not the Western; remember that millions of people hold that point of view, even if you do not.

PART 2. Countries for emphasis: The Neutralists. Egypt, Syria, and Yemen (United Arab Republic); the Sudan.

WORSHIP: Read the Koran Sura 1 in some translation, such as *Glorious Koran* (Mentor Book M233, 75 cents); or use Creed in the Guide, page 27. Use *Prayer Calendar.* Consider Cragg, *Guide,* page 39.

BIBLIOGRAPHY: Badeau, part 1, chapter 4; part 3, chapters 1, 3; Baly, chapter 7; Geren; Johnson, chapters 3-5; Wilson; *The Guide,* Sessions 2, 3.

SESSION III. *Followers of The Way: Christians in the Middle East*

PART 1. The Old Churches and Christian Achievements

Sympathetically discuss the Orthodox, Nestorian, Coptic, and Maronite Churches, why the Christians became a minority, why evangelism vanished from their church practices, the millet system under the Ottoman Empire. Show specific missionary achievements in health, education, technical, and economic aid. Notice U.N. work.

PART 2. Countries for emphasis: Other friends of the West—Turkey, Iran, Israel, Ethiopia, Pakistan.

Keep a tight rein on the Arab-Israeli controversy, Wysner, *Caught in the Middle,* pages 10-22.

WORSHIP: Use *Prayer Calendar.* *The Guide,* page 31, thanks; prayer. Worship, page 27, *Concerns Unlimited.* Dramatize stories of people who worked in the area, *The Guide,* page 36.

BIBLIOGRAPHY: Badeau, part 3, chapters 2-4; Baly; Blumberg, pages 13-18; Geren; Johnson, chapters 6, 7; *The Guide,* Sessions 4, 5.

SESSION IV. *The Direction of the Pilgrimage*

PART 1. What of Tomorrow?

Consider the appeals of Islam, Christianity, scientific humanism, communism; the emotions aroused by nationalism, colonialism, economic problems, religious loyalties; military alliances. Is our concern related to oil interests? Is it related to Russia's activities in Egypt and neighboring countries?

PART 2. Countries for emphasis: The Great West—Morocco, Algeria, Tunisia, Libya

WORSHIP: Use *Prayer Calendar.* Intercession for those making a choice. *The Guide,* page 36, story 1; page 38, Christian as a citizen; page 45, worship. Commitment to increased personal devotion and commitment to evidencing the concern the class has developed.

BIBLIOGRAPHY: Badeau, part 2, chapter 3; part 3, chapter 4; Baly, chapter 14; Blumberg, pages 19-24; Johnson, chapter 8; Wysner, chapters 5, 6; *The Guide,* Session 6.

* Mrs. Sexson E. Humphreys is from Athens, Ohio, and has traveled in the Middle East.

STUDENT WORK

THE RESPONSIBLE STUDENT IN THE RESPONSIVE CHURCH

by PATRICIA LASHBROOK

Student at Illinois Wesleyan University, and a member of the Woman's Division of Christian Service of the Board of Missions

OUR day will be known as the struggle for man's mind. There is a continuous vying of contemporary ideologies for our loyalty and somehow, because we do not understand fully their ramifications perhaps, we give our loyalty to ideologies which may even be in conflict. Let us be more specific. Dominant ideas of our day include those of communism with its classless society; secularism with its humanism and emphasis on man's ability; materialism with its false gods; atheism and agnosticism with their renunciation of God; and Christianity with its continual attempt at the world-wide conquest of the minds, hearts, and wills of men in the name of our Lord, Jesus Christ.

And how do we fit into this picture? I shall have to speak from the point of view of a student, yet I am convinced that the dedication of the student can and should continue throughout one's life. We come to college that first fall as freshmen, bringing with us the background of a Christian home and activity in our church, and most of all a desire to learn. Therefore, we could call ourselves Christian students in that situation.

In the course of the college study however, one unavoidably comes to grips with the basic questions of life and creation itself; and then in the attempt to find the meaning for these questions and of life itself, one becomes a student Christian—a student of the Christian life. Being this type of person in a mobile, conflicting, man-centered and complex society is the challenge of a lifetime but it is the most basic demand put upon us as we accept the discipline of the Christian life.

The student on a college campus finds himself in a unique situation—life seems to be full of these unique situations indeed. He is in isolation and lives in a special community though he does stumble out into the community at large for a haircut or to go shopping now and then. Institutions such as the Church are often found on the campus confining him even more to the college community or there may be a campus church outside of the college limits. But in this isolation he is to discover the means to making his life successful and the church-related college and the Wesley Foundation play an important place here. The church-related college has the opportunity to make a religious faith the basis for education, a force inviting consistency in all areas of study and life. The Wesley Foundation can give similar basis to education.

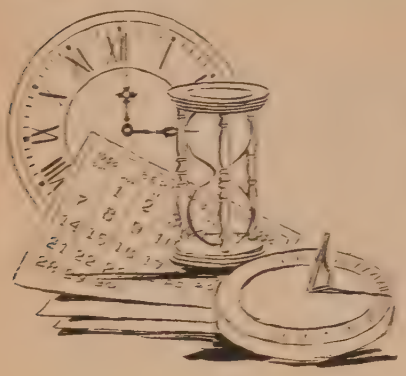
Our church has realized the needs and the impact of Christian education in using the 1956-1960 quadrennium for an emphasis on higher education. This is not a financial campaign alone but it is the realization of the needs for higher education—the needs being met through support with financial means and through an understanding of what higher education brings to life.

Further activity is seen in the Methodist Student Movement as it examines itself to find its place in the Church as a whole. This was seen last Christmas when we met at Lawrence, Kansas, for the Quadrennial Student Conference as we examined our faith under the theme of "Our Lord, Our Church, Our Life." Perhaps you have read or heard parts of the statement which came out of the conference, entitled "Searchers for a Cause."

"We students have been accused of being 'the uncommitted generation.' We admit that, but deny that it is through choice or indifference. To the contrary, most of us are actually searching for that cause we can offer our unreserved allegiance. [We] have never carried banners nor marched in parades, but are now excited about some very substantial things. [We] find theology a disturbing and important thing. [We] crowd around those who share their convictions, [we] read the Bible again, [we] argue late at night about serious religious issues. This intellectual thrashing brings [us] face to face with the big questions of [our] own personal destiny, and the purpose in life and prospects ahead. In this wrestling [we] find God confronting us, and he never lets us go, never lets us rest, and never leaves us alone."

This is the atmosphere we can find in the college situation because our Christian forefathers have been concerned with Christian education and most of all because that "Invisible Fire," that Holy Ghost cannot let he who searches rest. Now, we work for the faith to continue and enrich the world in which we find ourselves—that complex world of the 20th Century.

What are those things which contribute to the continuing concern for the life of the student Christian? It is the total Church as it molds its individuals into student Christians. It is the Woman's Society with its world-wide concern moving from those far-away places back to the local church. It is the Methodist Student Movement as it confronts today's student with soul-searching questions. But most important, it is the individual Christian who through the discovery of Christ is compelled to serve his neighbor regardless of race, to have concern for the conditions of the social order, to see the needs of the world's people and fulfill these needs, and to commit himself endlessly to the ultimate purpose of God's creation.



Around the Calendar

Suggested Activities for the Senior MYF in Christian Outreach
September, 1958—August, 1959

WHAT activities are being planned to make Christian Outreach an important part of your Methodist Youth Fellowship program? If you are chairman of Christian Outreach suggest to the council that a different committee for each activity be appointed so that during the year every member of the MYF has a chance to work on at least one project in Christian Outreach.

The youth council makes plans for the entire Senior MYF program. You and the adult adviser, and the Secretary of Youth Work of the Woman's Society of Christian Service, if she is not the adviser in Christian Outreach, will work together in carrying out activities in Christian Outreach based upon the suggestions given here, in *Youth Planbook*,* and in the plans created by the council. Activities will center around the ideas and interests you talk about in council and in your Sunday morning and evening MYF meetings. Other ideas will come to you in workshops and in subdistrict, district, and conference meetings.

Discuss such questions as:

1. What have you done to help seniors become interested in the missionary work of our church?

2. In what ways has your MYF grown in an understanding of how Christians work together through the ecumenical movement?

3. What have you done in your MYF to make the group concerned about the need for world peace? What are you and your MYF doing to learn more about the program of the United Nations?

4. Is every member of your MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

5. What are you doing to help the members of your MYF to know what their money does through World Service?

6. Has your MYF made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?

September

1. Review the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship** (paper, 75 cents; cloth, $1.00.)

2. Secure new reading books, maps, and other materials for seniors on the current missionary themes. "The Middle East" and "Christian Concerns of North American Neighbors." See the leaflet, *Missionary Materials for Youth.**

3. See that the council appoints a committee to work on the unit in October evening meetings printed in *Roundtable*[1] entitled "Christians In One World."

4. Make plans for the girls of senior high and older youth age to study the work of the Woman's Society of Christian Service in a World Friendship Group of Girls. Use the booklet containing programs and worship services entitled, *Concerns Unlimited** (75 cents).

5. Send the spring, 1958, *MYFund Bulletin*[2] (listing projects that receive support through the MYFund) to church members in the armed services. Suggest that they visit projects near them and write your MYF about them.

October

1. Urge youth to participate in World-Wide Communion Sunday, October 5, and United Nations Day, October 24. Write to the Board of World Peace, 740 Rush Street, Chicago 11, Illinois, for suggestions for "A United Nations Birthday Party" (10 cents).

2. Plan to present the Methodist Youth Fund. Arrange for a pledge service if one has not been held recently. Order free materials.[2]

3. Have a work party or "shower" to make or collect materials for a school, hospital, or community center listed in *Supply List* (2278-B).[3]

4. Participate in "Trick or Treat for UNICEF." Write to U. S. Committee for UNICEF, United Nations, New York, for free materials. Consider the use of the motion picture on UNICEF, "Three of Our Children." Rental, $7.50. Available from Association Films (Ridgefield, New Jersey; La Grange, Illinois; San Francisco, California; Dallas, Texas.)

November

1. Urge Youth to share in World Order Sunday, November 9.

2. Invite overseas students at a nearby school to be guests of your MYF at Thanksgiving.

3. Make plans with the council for giving to overseas relief this month. Write to the Youth Department[3] for a poster and flyer on Disaster Relief Bank. Send money for disaster relief to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

4. Present to your MYF the urgent need for clothing among the world's needy people. Send used clothing in good condition this month to your nearest Church

World Service Center. Write to Youth Department[3] for list of centers.

5. Send Christmas greetings to missionaries and deaconesses of your church, both at home and abroad, and the missionaries and nationals whom you met at summer assemblies, camps, and institutes.

December

1. Make careful plans in council meeting for the Sunday morning units in January on "Christians in Bible Lands" in *Studies in Christian Living* or in *Bible Lessons for Youth.* Order in limited quantity Youth Packet on *The Middle East.*[3] For leaders. Free.

2. Observe Human Rights Day, December 10. Write to the American Association for the United Nations, 345 East 46th Street, New York 17, New York, for free materials on human rights.

3. Talk with your minister regarding youth's participation in a School of Missions in your church in January for the entire church family. In the youth section use materials on one of the current missionary themes. See the leaflet, *Missionary Materials for Youth* * for reading books and leader's guides.

4. Attend vocational conferences to learn about missionary and deaconess service and vocations related to world peace. The Committee on Christian Vocations in your church should have information to share with your MYF.

January

1. If your MYF uses *Program Quarterly* confer with the committee planning the February Sunday evening meetings on "The Meaning of Brotherhood." See if the committee needs your help in the session, "Christian Missions Build Brotherhood."

2. One hundred years of Protestantism in Japan will be observed in 1959. Ask the council to appoint a committee to watch church publications for news of the centenary celebrations which will occur during this year and next. Keep up-to-date news about it on the bulletin board and make a scrapbook with pictures and articles.

3. Select a play on missions or world peace to read or produce. Order *Presenting Missions and World Peace Through Drama* (2345-B) [3] Free.

February

1. Write to the Youth Department[3] for a free packet on Overseas Relief (one packet per MYF). Confer with the council about using the Lenten service of worship in the packet.

2. If your MYF uses *Program Quarterly* confer with the committee planning for the March Sunday evening meetings on "My Church." The committee may want your help in the session, "My Church and Other Churches."

3. Plan to observe World Day of Prayer, February 13.

4. Discuss in council meeting ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

March

1. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

2. Present a "snapshot" occasionally during this month and succeeding months, describing one place where our money goes through the MYFund.

April

1. Make plans in council for the Sunday evening unit in May (printed in *Roundtable*) on "Knowing Your Neighbors." Order in limited quantity Youth Packet on *Christian Concerns of North American Neighbors.*[3] For leaders. Free.

2. If your MYF uses *Program Quarterly* confer with the council about a committee to plan for the May 17 evening meeting on "Your Methodist Youth Fund."

May

1. Plan for a dedication service where new MYFund pledges will be made.

2. Present again the need for clothing for overseas relief. (See November).

June

1. Plan a World Friendship evening around a campfire. Invite a missionary or guest from another country if there is one in or near your community. Use songs from *Lift Every Voice* (25 cents each from Service Department, P. O. Box 871, Nashville 2, Tennessee. Cash must accompany order). Use a story from one of the books listed in *Missionary Materials for Youth* * or *World Friendship Reading for Seniors and Older Youth.*[3]

July

1. Plan opportunities in MYF meetings to learn some of the hymns with world-wide implications in *The Methodist Hymnal.*

2. Visit missionary enterprises within your conference.

August

1. Confer with the committee planning the Sunday morning unit in August on "The Christian Fellowship." See if it needs your help in the session on August 23, "The Church Around the World."

2. On appropriate Sundays acknowledge India's Independence Day, August 15, and Malaya's Independence Day, August 31. Offer prayer for the leaders of these two countries.

3. Ask the youth who attended assemblies, camps, or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

HELEN L. JOHNSON AND MAY L. TITUS

NOTE: This article appears also in the September issue of *Roundtable.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House which serves you.

[2] Order from the Methodist Youth Fund, Box 871, Nashville 2, Tennessee.

[3] Order from Youth Department, Box 871, Nashville 2, Tennessee.

CHILDREN'S WORK

WE LOOK AHEAD IN MISSIONARY EDUCATION 1958-59

BOYS and girls in The Methodist Church will take a friendly look at their neighbors who live nearby. Primary boys and girls will have study units on "Mexico" and "Alaska," juniors will study "Mexico" and "Christian Concerns of North American Neighbors" which includes the study of Alaska.

The units in Group Graded Lessons in January, 1959, for both primary and junior children are on Mexico. Closely Graded Courses, for primary and junior children offer missionary units during the winter quarter. Reading books listed below may be used as enrichment material during this time.

Primary

Primary Group Graded Lessons,[1] January, 1959: This unit is entitled, "A Methodist Family in Mexico." The pupils' materials will be found in the *Primary Class,* and teacher's helps are found in *Child Guidance in Christian Living, 1959.*

Primary Closely Graded Courses:[1] The missionary units in this series of lessons occur in the winter quarter (Part 2) for all three grades. Materials on "Mexico" may be used with these units: "Homes for All" (Course I, Part 2), "Children Go to Church Around the World," (Course III, Part 2).

Materials on "Alaska" may be used with this unit, "Many People in Our Country." (Course II, Part 2.)

Junior

Missionary units are included in the Sunday school lesson materials for use with juniors in the church school. They are as follows:

Junior Group Graded Lessons,[1] January, 1959, "The Methodist Church in Mexico." Pupils' materials are found in the Junior Quarterly. Teachers' helps will appear in *Child Guidance in Christian Living,*[1] January, 1959.

Junior Closely Graded Courses:[1] The missionary units in this series of lessons occur in the winter quarter (Part 2) for all three grades.

Materials on Mexico may be used with these units: "The Bible Around the World" (Course IV, Part 2), and, "The Church Around the World" (Course VI, Part 2).

Materials on "Christian Concerns of North American Neighbors," may be used with the unit, "A Fair Chance for All." (Course V, Part 2).

Additional Sessions

Since missionary materials appear in January, 1959, in both Group Graded Lessons, and Closely Graded Courses, it is advisable to hold additional sessions for primary and junior children at this time. The following materials are approved for use in additional sessions:

For Primary Children:

*Our Mexican Neighbors,** by Lula Doyle Baird. This ten-session unit will help primary children learn about some of the ways The Methodist Church is telling the stories of Jesus in rural Mexico. They will also learn that they may share in this work through their offerings to the Children's Service Fund. Price, 50 cents.

*Leo of Alaska,** by Edith J. Agnew. This is a story of a small Indian boy whose only relative, an uncle, develops tuberculosis and is sent to a hospital for treatment. Leo goes to a church home for children, where, after many problems, he finds a new kind of happiness in his relationships to people. Price, $1.50.

*A Primary Teacher's Guide on Alaska,** by Mattie Lula Cooper. A well planned guide to be used with *Leo of Alaska.* Price, 65 cents.

*Mateo of Mexico,** by Ella Huff Kepple. This is a story of the adventure of a small boy and his family who move from the country to the city and find that here too they may have a church home. Price, $1.50.

For Junior Children:

In January, 1959, the four-session unit on "Christian Leaders in Mexico," will appear in "Additional Sessions for Juniors," printed in *Child Guidance in Christian Living.* This unit will acquaint boys and girls with some of the Christian leaders and their work in Mexico.

There will be a five-session unit in May, 1959, in "Additional Sessions for Juniors," printed in *Child Guidance in Christian Living,* on "The Methodist Church in Alaska."

Other approved materials for use with juniors in additional sessions are:

*Spreading the Gospel in Mexico,** by Ida Binger Hubbard. A ten-session unit. Junior children will learn about the work of The Methodist Church in Mexico and how they can share their offerings through the Children's Service Fund. Price, 50 cents.

*Flaco,** by Dorothy Andrews. This is a story about a Mexican boy, Flaco, who moved with his family from the country to the city. The missionary helps them make a new home. Price, $1.50.

*Ten Pairs of Shoes,** by Mae Hurley Ashworth, is a reading book of ten stories telling how boys and girls live in the North American Neighborhood. Price, $1.50.

A Junior Teacher's Guide * on "Christian Concerns of North American Neighbors," by Nina Millen. This guide is to be used with *Ten Pairs of Shoes*. Price, 65 cents.

Where to Look for Other Materials

Pictures and Stories:

1. *Teaching Pictures for the Primary Class.*[1] January-February-March, 1959. This set for use with the Primary Group Graded Lessons includes pictures relating to the unit on Mexico. Set of 12. Price, $1.65.

2. *Teaching Pictures for Juniors.*[1] January-February-March, 1959. This set for use with the Junior Group Graded Lessons includes pictures relating to the unit on Mexico. Set of 12. Price, $1.65.

3. *World Friends: Mexicans.** A Picture album of fifteen photographs (9 x 12 inches) with short text for each showing Christians at work in Mexico. Price, $1.25.

4. *Pictures and Stories*[1] (Primary Church School paper). The January, 1959, issue will include stories of "Mexico." Stories and pictures relating to the emphasis on "Alaska" will appear in the May, 1959, issue.

5. *Trails for Juniors*[1] (Junior Church School paper). The January, 1959, issue will carry stories about "Mexico." Some emphasis on brotherhood will appear in the February, 1959, issue. Pictures and stories relating to Christian Concerns of North Americans Neighbors, will appear in the May, 1959, issue.

*When Children Give, 1958-59** is an eight-page folder of pictures interpreting mission work in Mexico and in other areas in the North American Neighborhood. Boys and girls are able to see some of the work their money helps to support.

Each primary and junior child should have one. Price, 15 cents each. $1.20 per dozen.

Magazines:

Child Guidance in Christian Living. Each issue includes many helps for leaders of children. Special information relating to missionary education appears each month. The January issue will include articles, pictures, stories, and special teaching helps on Mexico. Other special helps will appear in May, 1959, issue relating to "Christian Concerns of North American Neighbors."

THE METHODIST WOMAN. Each issue of this magazine contains articles, pictures, stories, and news about mission work throughout the world.

The World Outlook. This magazine is an excellent source for pictures of mission work. There are also stories and articles each month about the mission work of the church.

Maps:

*Picture Map of Mexico.** A work map with insert sheet of information and pictures of North American Neighbors. Size, 50 x 38 inches. Junior. Price, $1.00.

*Picture Map of North America.** A work map with insert sheet of information and pictures of North American Neighbors. Size, 50 x 38 inches. Junior. Price, $1.00.

*Picture Map of Alaska.** A work map with insert sheet of information and pictures of Alaska. Size, 50 x 38 inches. Junior. Price, $1.00.

Filmstrip:

Pablo of Costa Rica.[1] Color. Story of a Christian boy as he plays, works for his widowed mother, attends school and church in Costa Rica. Junior. Sale price, $5.00.

Methods:

*Here's How and When,** by Armilda B. Keiser. Explicit directions for activities that are suggested in missionary units. Price, $1.95.

*Friends With All the World,** by Edith F. Welker. Helpful suggestions for the missionary education of children. Price, $1.95.

*Let's Play a Story,** by Elizabeth Allstrom. Suggestions to help leaders use creatively various types of dramatization. Price, $1.95.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Methodist Publishing House serving your territory.

CALENDAR OF ACTIVITIES

Attend seminar of Woman's Society of Christian Service for study emphases for year.

Meet with council of childrens' workers to plan year's work, including missionary education.

Read pages in *Child Guidance in Christian Living* for September, 1958. (Missionary resources and materials.)

Report to Woman's Society and display current missionary materials.

Send report to district secretaries by October 1.

(*Continued from page 5*)

come to us, else we should not be calling ourselves Christians. "From his fullness have we all received, grace upon grace." Yet this gift costs us something. "We beheld his glory," says John. Only the seeing eye, and the listening ear, and the responsible heart, beholds this glory. If "the true light that enlightens every man" is to illumine our path, we must open our eyes and look. Then we must walk in the way and act in the light we have.

To see more clearly, to live more victoriously, to love more devotedly through God's gift of the incarnate Word—that is the mission to which John called the Christians of his time. And if we believe from our hearts that "the Word became flesh and dwelt among us," that is the mission to which God calls us in our own time and place.

INFORMATION QUIZ!

(AN INTERVIEW)

by MINNIE THOMPSON DUFFEY

This was the annual report of the Secretary of Literature and Publications given at the annual meeting of the North Alabama Conference held at First Methodist Church, Tuscaloosa, Alabama.

CHARACTERS: Leader, Mrs. Literature, Mrs. Methodist Woman, Madam World Outlook.

COSTUMES: Robes (choir robes may be used), to resemble the "sack look," covered with fronts of literature. Each holds several pieces of literature, including the *Eighteenth Annual Report, Program Book,* and *Worship Booklet,* THE METHODIST WOMAN, WORLD OUTLOOK.

LEADER: The February issue of THE METHODIST WOMAN carried a report of the conference for all jurisdiction and conference Secretaries of Literature and Publications held in Cincinnati, Ohio, in November, 1957. Eighty-seven secretaries, our president, Mrs. J. Fount Tillman, the editors and associate editors, and other guests attended. The conference is significant because it was the first of its kind ever held. The meeting was planned to be informative as well as inspirational. At the close we all truthfully said nothing had been left undone to make our stay a pleasant but busy one.

We are grateful for this opportunity to gain so much information on our literature. We also are grateful for the fellowship in close association with others, and the mutual sharing of experiences and inspiration. All felt the ties that bind us together were strengthened and we envisioned our experiences literally being carried back to the entire United States.

Today I have invited three important people to interpret our work. First may I present Mrs. Literature who will tell some of the values of literature.

MRS. LITERATURE: First, literature is basic to the monthly program and this program is fundamental in missionary education. The program should be informing, interesting, and inspiring. *(Holds up* Program Book *and* Worship Booklet.) An informed Society is an interested Society and an interested Society is an active Society.

LEADER: Do the program materials meet the needs of all Societies?

MRS. LITERATURE: Not always. The 31,028 Societies and 5,472 Guilds in our Woman's Division have a total membership of 1,805,599. In our North Alabama Conference there are 495 Societies and as of June, 1957, there were 22,626 members in the Woman's Society and Guild. Some of these Societies are large, some small, some middle-sized in city, town, and country churches, so it is hardly possible for this material to meet the need of even a few Societies without some adjustment. The material is a pattern and can be made to fit *any Society.*

LEADER: Have you suggestions for supplementary material?

MRS. LITERATURE: Many free leaflets are available from Literature Headquarters for all lines of work for only the postage. They can add inspiration and interest to any program. The 1957-58 budget for this free literature was $82,000. The Woman's Division is careful about the expenditures for this free literature, that it might be most helpful. To broadcast the materials would soon dissipate the fund and for that reason these free leaflets are sent only on request.

Second: Packets of new materials are sent free to the conference Secretary of Literature and Publications for promotional purposes. The North Alabama Conference pays a stated sum so that each of the twelve district secretaries and the conference Guild secretary can receive these same packets. This plan has proved helpful in the promotion of all literature and has helped to make the pattern fit in a more effective and interesting way for many of our Societies.

Third: There are a number of plays which can be given by the youth—this not only builds an interesting program but ties the youth to the Woman's Society. Often current magazine articles pertain to the topics in the program materials. Of course we must not forget to mention the "Do You Know" booklets, both home and foreign, and the *Annual Report* of the Woman's Division which contains valuable information on both home and foreign fields.

LEADER: What other type of literature do we have?

MRS. LITERATURE: There is special literature for each department, and a handbook for each officer; the Week of Prayer and Self-Denial Packet; World Friendship Groups material; Spiritual Life materials; the Approved Studies and leaflets; Christian Social Relations materials; World Federation material, and numerous others. Study the back page of THE METHODIST WOMAN and the *Annual Announcement* to make your Society more informed, more interested, and active.

LEADER: Who is responsible for this literature?

MRS. LITERATURE: All literature that bears the imprint of the Woman's Division of Christian Service is the responsibility of the Committee on Literature and Publications. The personnel of this committee is listed in our *Eighteenth Annual Report.* This committee is responsible to the Woman's Division for all printed materials—

recommended for use by the Woman's Society and Guild. Members survey the needs for the materials and formulate policies and plans for publication and distribution. Increase in sales of literature in 1956-57 indicate interest in the program of our work. Receipts from sale of literature at the end of the fiscal year (1956-57) totalled approximately $750,000, an increase of $108,000.

LEADER: That is a big increase and the North Alabama Conference had a share in that increase. Approximately $1,400 worth of materials were sold at the annual meeting, Guild Weekend, and the School of Missions. We have been talking about literature, but tell me, what is the plan for distribution of Week of Prayer Packets?

MRS. LITERATURE: Packets are mailed to the conference Secretary of Literature and Publications. She sends them to the district secretaries who send them to the local secretaries with instructions to give the packets to the local Secretary of Spiritual Life.

LEADER: We want to keep informed concerning the activities of the Woman's Society and the missionary outreach of The Methodist Church through THE METHODIST WOMAN and WORLD OUTLOOK. Because the content of each publication does not duplicate but supplements the other, both magazines should be read in *every Methodist home.* Mrs. Methodist Woman is with us today.

MRS. METHODIST WOMAN: THE METHODIST WOMAN is full of materials to help make the program informing, interesting, and inspiring. What Mrs. Literature said is true, but THE METHODIST WOMAN could furnish material for a program, even without other literature.

LEADER: Are there other values in THE METHODIST WOMAN?

MRS. METHODIST WOMAN: Each month there are helps for every officer. No woman need say she cannot take an office because she does not know the work. If she will read THE METHODIST WOMAN, including its back page, she will know our work.

LEADER: What is the purpose of THE METHODIST WOMAN?

MRS. METHODIST WOMAN: I am so glad you asked that question. Each envelope at the Annual Meeting here in Tuscaloosa will contain a copy of "The Purpose of THE METHODIST WOMAN"—just as it was first printed in THE METHODIST WOMAN in September, 1940. The policy of THE METHODIST WOMAN is the same today as it was in 1940.

LEADER: Can you tell us special things of recent interest found in this periodical?

MRS. METHODIST WOMAN: *(Reviews a current issue.)*

LEADER: How many subscribe to this magazine?

MRS. METHODIST WOMAN: The subscription list of THE METHODIST WOMAN on May 31, 1957, was 325,000, an increase of approximately 25,000 over the previous year. The annual drive for combination subscriptions produced 12,000 new combination subscriptions, by far the largest increase ever gained in a promotional effort. This drive was considered a real success. Although 12,000 new combination subscriptions were received, less than 6,000 were reported. May I urge every Society to report correctly each time. In our North Alabama Conference 141 new combination subscriptions were reported on this drive but I am sure more subscribers were not reported. Our last report shows 4,243 subscribers to THE METHODIST WOMAN. *Every Methodist home should have* THE METHODIST WOMAN.

LEADER: What is the subscription price?

MRS. METHODIST WOMAN: That is an important question. Rising paper and production costs have affected the entire publishing field and like many leading publications, THE METHODIST WOMAN and WORLD OUTLOOK have been forced to increase prices. June 1, these prices went into effect:

THE METHODIST WOMAN	**$1.50 per year**
WORLD OUTLOOK	**$2.00 per year**
Combination	**$3.30 per year**

You will agree, I am sure, that it's a wonderful bargain. Where else can $3.30 give so much information and inspiration?

LEADER: Let's hear from another of our guests—Madam World Outlook. I know she is equally thrilled about the magazines. Will you tell us what contribution you make to this great missionary program?

MADAM WORLD OUTLOOK: I have been interested in what Mrs. Literature and Mrs. Methodist Woman have said. However, WORLD OUTLOOK goes a step farther. WORLD OUTLOOK is the missionary magazine for the entire church. It is interesting to all groups. Small children enjoy the pictures; students find valuable information on world-wide subjects, and leaders in all church organizations find it helpful. Faithful reading of these two Christian magazines helps bridge international boundaries and promotes better understanding.

LEADER: How many subscribe to this magazine?

MADAM WORLD OUTLOOK: Not nearly enough. As last reported in the North Alabama Conference there were 1,235 subscribers.

LEADER: We have discussed the value of Literature, THE METHODIST WOMAN, and WORLD OUTLOOK. Whose responsibility is it to put all this into practice?

MRS. LITERATURE, MRS. METHODIST WOMAN, and MADAM WORLD OUTLOOK *(together):* The Secretary of Literature and Publications in the local Society.

LEADER: What sort of person should she be and what is her task?

MRS. LITERATURE: The Secretary of Literature and Publications on all levels has a plus task—promotion, not only of the two magazines, but of *all literature* of the Woman's Division. Her task is one of education coupled with physical

work necessary to distribute the literature. She should be a person who will read and study the program materials and be alert to secure interesting resource materials.

MRS. METHODIST WOMAN: She should be a person who likes to read and will present THE METHODIST WOMAN at each monthly meeting in an interesting way and seek to secure new subscriptions.

MADAM WORLD OUTLOOK: She should be a person who is interested in the total program of the church and seeks to enlist in the circulation of WORLD OUTLOOK the entire membership of the church.

(Note: Mrs. Literature, Mrs. Methodist Woman, and Madam World Outlook display literature as the soloist sings the verse to the tune of "When Irish Eyes Are Smiling").

"Sure the month of March advances
And 'tis like a breath of spring;
'Tis the time to seek renewals
And subscriptions new to bring.
THE WORLD OUTLOOK is worthy,
THE METHODIST WOMAN, too;
A shame it is to miss one,
So—won't you please renew."

OPERATION ACCOMPLISHMENT

October is the month when many combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK expire. Do not fail to renew your subscriptions to keep these two valuable and attractive sources of material coming to your home.

Join hands with us in Christian service. Prove your loyalty to the Woman's Society of Christian Service.

What percentage of your Society subscribe to THE METHODIST WOMAN and WORLD OUTLOOK? The Societies and Secretaries of Literature and Publications listed below received five or more new combination subscribers in the April drive.

An informed Christian is an effective Christian. Through the pages of THE METHODIST WOMAN and WORLD OUTLOOK you may learn of the work that is being done the world around and how you, too, may have a part in answering world needs.

New rates:

THE METHODIST WOMAN.....$1.50
WORLD OUTLOOK.....$2.00
Combination, THE METHODIST WOMAN and WORLD OUTLOOK..$3.30

Congratulations to:

FIRST METHODIST CHURCH, New Kensington, Pennsylvania; Mrs. Frank A. Murray (5)

FIRST METHODIST CHURCH, St. Clair Shores, Michigan; Mrs. Evan Soash (7)

FIRST METHODIST CHURCH, Rhinelander, Wisconsin; Mrs. Kay Genisot (5)

FIRST METHODIST CHURCH, Richardson, Texas; Mrs. C. B. Reddick (7)

MAUMEE METHODIST CHURCH, Maumee, Ohio; Mrs. Leland Goslay (5)

ST. JOHN'S METHODIST CHURCH, Baytown, Texas; Mrs. Carl Hebel (6)

FIRST METHODIST CHURCH, Joplin, Missouri; Mrs. O. C. Bradfield (8)

FIRST METHODIST CHURCH, McMinnville, Tennessee; Mrs. W. T. Newport, Jr. (5)

EASTWOOD METHODIST CHURCH, Flint, Michigan; Mrs. George Hall, Jr. (10)

BELVIDERE METHODIST CHURCH, Belvidere, Illinois; Mrs. Eleazer Dawe (15)

FIRST METHODIST CHURCH, Garden City, Michigan; Mrs. Loye Leeds (5)

FIRST METHODIST CHURCH, Alexandria, Louisiana; Mrs. E. A. Jackson (5)

BRUCE MCDONALD MEMORIAL CHURCH, Mallory, West Virginia; Mrs. J. C. Susong (6)

FIRST METHODIST CHURCH, Alvarado, Texas; Mrs. J. L. England (8)

FIRST METHODIST CHURCH, Manchester, Tennessee; Mrs. C. W. List (5)

GOSS MEMORIAL METHODIST CHURCH, Orlando, Florida; Mrs. Zena May Morell (5)

MCKENDREE CHURCH, Atlanta, Georgia, Mrs. Lois B. Hubert (8)

CARVER'S CREEK METHODIST CHURCH, Acme, North Carolina; Mrs. W. V. Dowlers (5)

FIRST METHODIST CHURCH, Milwaukee, Wisconsin; Mrs. R. M. Graham (5)

FIRST METHODIST CHURCH, Tulsa, Oklahoma; Mrs. Charles Ambrister (12)

CHRIST METHODIST CHURCH, Detroit, Michigan; Mrs. V. L. Mayers (5)

BRADDOCK STREET METHODIST CHURCH, Winchester, Virginia; Miss E. Ridgely Jackson (5)

FIRST METHODIST CHURCH, Ocala, Florida; Mrs. Joe S. Gilbert (5)

KENDALL METHODIST CHURCH, Miami, Florida; Mrs. Max Hunn (5)

UPLAND METHODIST CHURCH, Upland, California; Mrs. Aleda F. Spies (7)

ST. JOHN'S METHODIST CHURCH, Albuquerque, New Mexico; Mrs. Harold Schildknecht (5)

MT. CARMEL METHODIST CHURCH, St. Peters, Pennsylvania; Mrs. Elsie Wells (7)

NORTH HIALEAH METHODIST CHURCH, Hialeah, Florida; Mrs. William C. Stanley (7)

THE METHODIST CHURCH, Webster City, Iowa; Mrs. Charles Pilmer (16)

NINTH STREET METHODIST CHURCH, Cambridge, Ohio; Mrs. W. R. Lebold (5)

WESLEY METHODIST CHURCH, Miami, Florida; Mrs. A. H. Paul (8)

TOWSON METHODIST CHURCH, Towson, Maryland; Mrs. Walter P. Armstrong (12)

FIRST METHODIST CHURCH, Coral Gables, Florida; Mrs. Edmund Frost (9)

FIRST METHODIST CHURCH, Fresno, California; Mrs. Arthur Hein (11)

FIRST METHODIST CHURCH, Porterville, California; Mrs. Monty Maloney (5)

FIRST METHODIST CHURCH, Port St. Joe, Florida; Mrs. W. D. Jones (5)

FIRST METHODIST CHURCH, Hammond, Louisiana; Mrs. Paul M. Kornegay (6)

CORY METHODIST CHURCH, Cleveland, Ohio; Mrs. Bridget B. Buford (6)

FIRST METHODIST CHURCH, South Miami, Florida; Mrs. Albert E. Austin (6)

RIVIERA METHODIST CHURCH, Torrance, California; Mrs. C. W. Hopper (5)

TRINITY METHODIST CHURCH, Miami, Florida; Mrs. James H. Church (7)

JEFFERSON METHODIST CHURCH, New Orleans, Louisiana; Mrs. Jack C. Niece (6)

RADER MEMORIAL CHURCH, Miami, Florida; Mrs. H. E. Opre (20)

FIRST METHODIST CHURCH, Ponca City, Oklahoma; Mrs. B. A. Branch (5)

FIRST METHODIST CHURCH, Denison, Iowa; Mrs. Eunice Weiss (7)

UNION CHURCH, Cope, South Carolina; Mrs. Glenn W. Cope (5)

CALVERT CITY METHODIST CHURCH, Calvert City, Kentucky; Mrs. F. D. Stice (16)

LODGEPOLE METHODIST CHURCH, Lodgepole, Nebraska; Mrs. Wayne L. Campbell (6)

TRINITY METHODIST CHURCH, Huntsville, Alabama; Mrs. A. G. Few, Jr. (5)

GRACE METHODIST CHURCH, Harrisburg, Pennsylvania; Mrs. Ross C. Beck (5)

FIRST METHODIST CHURCH, Dunnellon, Florida; Mrs. J. W. Corbett (5)

GREENVILLE METHODIST CHURCH, Greenville, Kentucky; Mrs. Earl Orr (7)

FIRST METHODIST CHURCH, York, Pennsylvania; Mrs. Joseph B. Cook (5)

PALMA CEIA METHODIST CHURCH, Tampa, Florida; Mrs. A. J. Michelson (6)

FIRST METHODIST CHURCH, Little Rock, Arkansas; Mrs. Lee H. Vaughan (18)

WESTLAWN METHODIST CHURCH, Detroit, Michigan; Mrs. M. Monroe Nash (5)

THE COLLEGIATE METHODIST CHURCH, Ames, Iowa; Mrs. E. A. Hewitt (8)

NORTH LONG BEACH METHODIST CHURCH, Long Beach, California; Mrs. Hazel M. Parvin (5)

FIRST METHODIST CHURCH, Northwood, Iowa; Mrs. Alfred Swanson (6)

FIRST METHODIST CHURCH, Homestead, Florida; Mrs. Charles Williams (7)

FIRST METHODIST CHURCH, Birmingham, Alabama; Miss Marie Goar (16)

SNYDER MEMORIAL METHODIST CHURCH, Jacksonville, Florida; Mrs. Thelma Timmins (8)

SAINT JAMES METHODIST CHURCH, Newport, North Carolina; Mrs. Claire F. Mann (6)

FIRST METHODIST CHURCH, Cambridge, Ohio; Mrs. T. R. Rutledge (14)

FIRST METHODIST CHURCH, Wichita, Kansas; Mrs. Walter L. Groves (9)

METROPOLITAN METHODIST CHURCH, Baltimore, Maryland; Mrs. Lillian G. Donaldson (5)

FIRST METHODIST CHURCH, Santa Paula, California; Mrs. Elsie Wagner (5)

PLEASANT GROVE METHODIST CHURCH, Teresita, Missouri; Mrs. Harold Spargo (5)

BLUE RIDGE METHODIST CHURCH, Kansas City, Missouri; Mrs. Guyneth V. Farr (15)

RIVERSIDE METHODIST CHURCH, Riverside, Illinois; Mrs. John H. Beatty (5)

HOLLISTON AVENUE METHODIST CHURCH, Pasadena, California; Mrs. Agnes C. Buzbee (6)

FIRST METHODIST CHURCH, St. Ignace, Michigan; Mrs. Glenn Sommerfeldt (10)

INTO LIFE

The dramatic presentation, *Into Life*, which was given at the Fifth Assembly of the Woman's Society of Christian Service in St. Louis, Missouri, is being printed and will be off the press in the early fall.

The presentation, one of the high lights of the Assembly, has been in great demand by many women who attended the St. Louis meeting and is being printed so that it will be available generally. The printed edition of the drama will contain complete directions for staging, casting, and costuming. It may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 35 cents each, 4 for $1.00.

In Memoriam

At press time we learned of the death of *Mrs. W. H. C. Goode*, for 14 years president of the Woman's Home Missionary Society of the former Methodist Episcopal Church, on July 14, 1958. A Tribute will appear in the October issue.

Central Jurisdiction has lost another fine officer, *Miss Grace W. Arnold*, Secretary of Missionary Personnel of the Central Jurisdiction, was killed in an automobile accident in Kentucky on Thursday, June 19. Miss Arnold was on her way to an interracial consultation in Milwaukee, Wisconsin. A school teacher in Atlanta, Georgia, Miss Arnold has been one of the leaders in her conference and jurisdiction. Formerly, she served eight years as jurisdiction Secretary of Promotion.

Mrs. Ada Wheeler Hall, 78, who taught at the Methodist Girls' School at Kuala Lumpur, Malaya, from 1913 to 1919, died May 9 in Danville, Indiana.

Deaconess Margaret Young died at her home in Nashville, Tennessee, July 13, 1958. Although her illness had extended over several years, it was not until recently that her activities ceased.

To hundreds of students at Scarritt College, Nashville, Miss Young will be remembered as the professor of social group work who not only taught theory and techniques, but who imbued them with a deep sense of spiritual concern for persons.

She will be remembered as the head resident at Bethlehem Center in Nashville, who expanded the program in an effort to lift the level of living in all areas of human relationships. She will be remembered especially for the development of the camp program and the swimming pool.

To deaconesses, missionaries, and other workers, Miss Young will be remembered as one who was always ready to lend a listening ear and who knew the right thing to say when encouragement was needed. She will be remembered for her great contribution in the field of urban work, counseling with individuals and conducting institutes for board and staff groups.

Miss C. Gertrude Jones served as a member of the staff of the former Methodist Deaconess Orphanage, Lake Bluff, Illinois, from 1910-1924. She was born January 5, 1878, in Etna, Illinois, and she was consecrated a deaconess in 1912 by the Rock River Conference. Miss Jones died May 24, 1958, in Springfield, Illinois.

DEPARTURES FROM THE FIELD:

Africa: Southern Congo—Miss Celia Cowan, c/o Miss Ruth Lawrence, 150 Fifth Ave., New York 11, N. Y.

India: Misses Ollie Leavitt, c/o Miss Colony, 150 Fifth Ave., New York 11, N. Y.; Charlotte Westrup, c/o Miss Colony, 150 Fifth Ave., New York 11, N. Y.; Florence Salzer, c/o Miss Lucile Colony, 150 Fifth Ave., New York 11, N. Y.

Japan: Miss Myrtle Bandel, 4206 Charlcote Road, Baltimore, Maryland.

Latin America: Brazil—Miss Mary McSwain, 138 W. Hillcrest Drive, Route 1, Box 343-A, San Marcos, Texas.

Southeast Asia: Malaya — Misses Helen Desjardins, 813 W. Lowell St., Kalamazoo, Michigan; Alma Eriksen, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.; Louise Killingsworth, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.; Mathilde Killingsworth, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.; Laura Schleman, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.

Philippines: Misses Elizabeth Johannaber, c/o Mrs. William J. Johannaber, P. O. Box 407, Collinsville, Illinois; Sybil Casbeer, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.; Madeleine Klepper, c/o Miss Clara French, 150 Fifth Ave., New York 11, N. Y.

DEPARTURES TO THE FIELD:

Africa: Southern Congo — Miss Charlotte Taylor (to Brussels).

India: Misses Maxine Coleman, Carolyn Schaefer.

Korea: Miss Peggy Billings.

Latin America: Cuba—Miss Elizabeth Earnest.

Peru: Miss Martha Vanderberg.

Philippines: Miss Marion Walker.

Annuity

An older annuitant of the Woman's Division of Christian Service, in sending a gift for her third annuity, wrote:

"I am well pleased with my past investment. Being interested in the work, I want to help, but at the same time must receive some personal benefit as long as I live, and there is no better way than buying annuities."

If you would like to know about the annuity plan of the Woman's Division of Christian Service, the leaflet *Annuity Dollars Make a Difference* will explain it to you. Send for a copy today!

MAIL THIS COUPON TODAY

Treasurer, Woman's Division of Christian Service
of the Board of Missions of The Methodist Church,
(Dept. MW 958) 150 Fifth Avenue, New York 11, N. Y., Room 626
Please send me a free copy of *Annuity Dollars Make a Difference.*

Name_____

Address_____

City_____ Zone____ State_____

Date and year of birth_____

(1) FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Marguerite Harris,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total on Appropriations 1957-58
Central:							
Central Alabama	$ 902.00	$ 73.20	$ 975.20	$ 1,700.00	$ 7.00	$ 2.00	$ 984.20
Central West	1,594.50	280.50	1,875.00	1,800.00	95.00	22.48	1,992.48
Delaware	9,986.80	1,013.20	11,000.00	10,000.00	500.00	100.00	11,600.00
East Tennessee	971.00	240.50	1,211.50	1,100.00	65.00	5.50	1,282.00
Florida	1,032.33	167.67	1,200.00	1,200.00	69.25	23.60	1,292.85
Georgia	1,581.21	108.00	1,689.21	7,000.00	.....	27.80	1,717.01
Lexington	11,012.00	2,000.00	13,012.00	12,718.00	377.14	65.25	13,454.39
Louisiana	2,747.39	339.50	3,086.89	5,114.00	196.00	30.00	3,312.89
Mississippi	1,658.03	275.50	1,933.53	3,716.00	.....	7.00	1,940.53
North Carolina	2,201.64	151.00	2,352.64	2,650.00	33.82	30.68	2,417.14
South Carolina	5,371.79	226.13	5,597.92	4,800.00	208.00	2.00	5,807.92
Southwest	778.01	16.00	794.01	1,135.00	15.20	23.20	832.41
Tennessee	2,119.20	367.40	2,486.60	3,000.00	13.00	21.00	2,520.60
Texas	3,426.92	376.00	3,802.92	3,300.00	242.00	10.00	4,054.92
Upper Mississippi	832.25	35.00	867.25	1,660.00	78.66	11.00	956.91
Washington	5,851.20	2,600.84	8,452.04	8,650.00	812.25	148.91	9,413.20
West Texas	1,975.00	300.00	2,275.00	2,250.00	10.00	20.00	2,305.00
Central Jurisdiction	46.30	.....	46.30	.....	.....	.....	46.30
Total	54,087.57	8,570.44	62,658.01	71,788.00	2,722.32	550.42	65,930.75
North Central:							
Detroit	163,733.55	6,675.00	170,408.55	166,700.00	12,945.80	756.47	184,110.82
Illinois	185,380.22	10,707.25	196,087.47	186,100.00	8,735.90	1,004.75	205,828.12
Indiana	116,827.05	10,696.55	127,523.60	124,000.00	4,296.00	828.00	132,647.60
Iowa-Des Moines	144,277.69	11,315.57	155,593.26	128,000.00	9,718.80	680.28	165,987.34
Michigan	113,166.53	6,194.33	119,360.86	105,000.00	3,526.49	438.70	123,326.05
Minnesota	106,769.83	8,286.04	115,055.87	96,050.00	4,076.50	176.00	119,308.37
North Dakota	28,610.62	1,368.00	29,978.62	26,000.00	1,501.50	353.50	31,833.62
North Indiana	152,174.12	9,225.82	161,399.94	148,120.00	12,093.00	1,514.00	175,006.94
North Iowa	163,909.07	6,849.88	170,758.95	168,000.00	10,784.80	601.67	182,145.42
North-East Ohio	239,445.20	13,134.09	252,579.29	242,500.00	9,658.28	1,883.91	264,121.48
Northwest Indiana	80,242.51	4,147.22	84,389.73	82,000.00	3,514.64	376.23	88,280.60
Ohio	337,679.99	19,797.89	357,477.88	332,000.00	16,011.84	2,230.99	375,720.71
Rock River	222,717.97	12,284.05	235,002.02	228,196.00	5,743.00	341.00	241,086.02
South Dakota	36,192.57	2,180.88	38,373.45	36,000.00	2,711.32	223.65	41,308.42
Southern Illinois	56,228.71	8,699.51	64,928.22	67,500.00	3,056.60	534.95	68,519.77
West Wisconsin	44,340.21	1,620.55	45,960.76	43,000.00	2,173.65	51.48	48,185.89
Wisconsin	63,403.08	3,508.12	66,911.20	63,000.00	2,577.96	124.44	69,613.60
North Central Jurisdiction	10.00	.....	10.00	.....	.....	.....	10.00
Total	2,255,108.92	136,690.75	2,391,799.67	2,242,166.00	113,121.08	12,120.02	2,517,040.77
Northeastern:							
Baltimore	149,604.12	5,258.30	154,862.42	135,000.00	7,103.79	394.68	162,360.89
Central New York	55,432.99	1,189.15	56,572.14	55,500.00	2,805.94	152.81	59,530.89
Central Pennsylvania	60,180.42	1,610.50	61,790.92	58,000.00	2,393.03	469.44	64,653.39
Erie	89,048.85	1,309.73	90,358.58	90,000.00	4,761.90	740.03	95,860.51
Genesee	78,167.05	2,624.55	75,791.60	74,000.00	3,461.62	57.00	79,310.22
Maine	10,092.78	454.40	10,547.18	10,000.00	497.37	10.91	11,055.46
New England	39,850.11	487.50	40,337.61	39,000.00	3,206.90	24.00	43,568.51
New England Southern	28,026.74	23.25	28,049.99	26,000.00	1,126.86	82.53	29,259.38
New Hampshire	8,374.01	292.00	8,666.01	8,500.00	301.09	27.07	8,994.17
New Jersey	62,183.94	1,773.50	63,957.44	60,860.00	3,153.17	255.48	67,366.09
New York	40,297.48	4,325.87	44,623.30	43,000.00	1,459.69	54.06	46,137.05
New York East	64,850.41	3,556.84	68,407.25	59,050.00	2,178.22	73.47	70,658.94
Newark	81,755.54	3,937.25	85,692.79	77,800.00	2,117.41	92.05	87,902.25
Northern New York	30,607.65	1,156.75	31,764.40	31,750.00	909.86	127.82	32,802.08
Peninsula	52,907.26	201.86	53,109.12	49,000.00	1,578.00	157.31	54,844.43
Philadelphia	99,521.10	6,530.50	106,051.60	103,000.00	5,569.43	768.87	112,389.90
Pittsburgh	120,841.02	3,512.61	124,353.63	103,000.00	8,329.89	1,349.56	134,033.08
Puerto Rico Provisional	235.00	.....	235.00	75.00	.....	.....	235.00
Troy	62,805.71	1,690.60	64,496.31	59,000.00	1,840.56	49.25	66,386.12
West Virginia	136,246.04	12,451.46	148,697.50	135,000.00	6,444.93	407.64	155,550.07
Wyoming	56,055.73	2,560.33	58,616.06	57,000.00	4,158.50	135.00	62,909.56
Northeastern Jurisdiction	258.59	.....	258.59	.....	.....	.....	258.59
Total	1,322,342.49	54,896.95	1,377,239.44	1,274,535.00	63,398.16	5,428.98	1,446,066.58
South Central:							
Central Kansas	164,975.17	15,551.10	180,526.27	175,000.00	7,092.46	750.96	188,369.69
Central Texas	84,916.22	20,171.22	105,087.44	93,000.00	3,954.01	113.89	109,155.34
Indian Mission	1,689.45	.....	1,689.45	1,350.00	203.23	16.58	1,859.26
Kansas	96,985.24	11,023.28	107,958.52	101,500.00	3,510.50	456.76	111,925.78
Little Rock	67,892.60	12,440.00	80,332.60	77,400.00	3,701.05	212.00	84,245.65

THE YEAR JUNE 1, 1957—MAY 31, 1958

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1956-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 1,269.05	$ 984.20		$ 72.96	$ 80.75		$ 4.00		$ 1,141.91
1,750.00	1,992.48		242.66	254.50		4.37		2,494.01
11,084.51	8,800.00	$ 2,800.00	345.01	606.00	$ 50.00	17.00		12,618.01
1,259.02	1,282.00		68.50	51.00	61.51	3.90		1,466.91
1,172.88	1,292.85		65.00	71.50	10.00	4.00		1,443.35
2,052.67	1,717.01		35.56	125.54		20.00		1,898.11
11,693.63	13,454.39		396.65	645.83	1,200.00	20.00		15,716.87
2,944.95	3,312.89		226.21	312.00		6.00		3,857.10
2,536.45	1,940.53		251.57	306.65		4.85		2,503.60
3,039.73	2,417.14		151.30	89.19		7.00		2,664.63
5,249.85	5,807.92		362.77	225.90	500.00	11.00		6,907.59
1,078.81	832.41		80.50	81.00		4.00		997.91
2,585.00	2,520.60		52.00	125.00	25.00	5.00		2,727.60
3,952.67	4,054.92		150.00	175.50		10.00		4,390.42
862.50	956.91		28.50	62.20		8.50		1,056.11
10,505.05	9,413.20		541.57	725.14	394.53	20.00		11,094.44
1,920.00	2,305.00		150.00	272.25		5.00		2,732.25
262.20	46.30							46.30
65,218.97	63,130.75	2,800.00	3,220.76	4,209.95	2,241.04	154.62		75,757.12
173,178.69	179,560.82	4,550.00	7,366.22	13,378.77	4,551.35	98.68		209,505.84
200,165.69	176,028.12	29,800.00	8,506.52	23,242.90	4,480.17	101.73	$ 15,481.57	257,641.01
130,066.71	129,647.60	3,000.00	6,665.64	17,260.81	1,195.72	72.26		157,842.03
156,796.73	157,017.34	8,970.00	7,204.10	15,221.18	10,436.60	105.43		198,954.65
119,924.71	116,776.05	6,550.00	6,049.99	16,587.31	866.32	76.92	1,500.00	148,406.59
111,309.31	117,936.37	1,372.00	5,840.76	15,812.88	5,377.72	72,96	1,000.00	147,412.69
29,941.71	31,833.62		1,722.22	4,798.60	120.00	4.43		38,478.87
165,089.75	175,006.94		6,716.05	13,039.76	483.35	63.40	43,816.26	239,125.76
179,997.22	176,345.42	5,800.00	7,549.31	15,584.45	998.85	100.00	1,120.00	207,498.03
258,052.05	253,721.48	10,400.00	11,096.32	20,606.91	998.61	131.57		296,954.89
84,233.13	88,280.60		3,803.75	8,013.64	2,913.10	52.93		103,064.02
361,424.70	375,720.71		17,027.07	35,828.15	2,580.63	176.32	929.11	432,261.99
235,044.39	236,050.02	5,036.00	9,032.54	21,538.71	3,073.12	88.79		274,819.18
38,055.91	41,308.42		2,487.64	3,968.11		27.00		47,791.17
65,745.62	68,519.77		4,476.50	9,812.52	1,789.75	37.88		84,636.42
42,867.49	48,185.89		2,316.16	4,441.03	1,028.71	31.39		56,003.18
68,504.41	69,613.60		3,641.50	5,453.61	901.50	41.78		79,651.99
820.00	10.00			47.56				57.56
2,421,218.22	2,441,562.77	75,478.00	111,502.29	244,636.90	41,795.50	1,283.47	63,846.94	2,980,105.87
160,516.56	140,060.89	22,300.00	7,760.48	15,443.55	8,405.48	86.84		194,057.24
59,628.50	59,530.89		3,143.94	3,605.17	690.00	45.00		67,015.00
64,605.37	53,463.39	11,190.00	3,920.38	4,679.70	1,584.00	52.00		74,889.47
94,767.40	88,860.51	7,000.00	5,864.75	7,082.50	910.00	45.74		109,763.50
79,075.82	76,210.22	3,100.00	3,277.17	8,360.49	1,423.94	47.86		92,419.68
10,952.09	11,055.46		826.66	763.31	28.00	11.32		12,684.75
43,283.62	30,868.51	12,700.00	2,097.11	9,184.64	3,278.58	37.58		58,166.42
27,998.43	25,659.38	3,600.00	1,308.62	2,826.48	160.00	19.29		33,573.77
9,193.98	8,994.17		583.80	593.85	6.00	9.20		10,187.02
66,896.72	61,381.09	5,985.00	4,001.30	11,744.22	687.00	46.15		83,844.76
46,869.79	46,137.05		1,954.03	3,119.25	6,538.19	34.71		57,783.23
73,001.46	66,108.94	4,550.00	3,072.89	7,094.84	760.86	43.81		81,631.34
83,895.11	84,302.25	3,600.00	3,460.84	9,109.64	2,204.11	46.24		102,723.08
34,032.01	32,802.08		2,117.66	1,958.26	434.30	27.81		37,340.11
52,422.52	44,804.43	10,040.00	3,342.39	2,971.07	921.85	61.40		62,141.14
111,004.32	93,689.90	18,700.00	5,280.12	13,752.35	131.61	61.75		131,615.73
127,129.53	115,133.08	18,900.00	8,315.29	10,839.86	5,310.00	64.90	329.02	158,892.15
20.00	235.00		219.75					454.75
62,446.82	66,386.12		2,708.51	3,983.24	187.00	46.30		73,311.17
152,265.89	146,850.07	8,700.00	11,530.16	18,926.70	5,153.25	86.39		191,246.57
61,542.70	52,909.56	10,000.00	3,089.22	8,514.57	97.00	43.90		74,654.25
377.00	258.59				50.00			308.59
1,421,925.64	1,305,701.58	140,365.00	77,875.07	144,553.69	38,961.17	918.19	329,02	1,708,703.72
180,367.33	187,219.69	1,150.00	7,716.48	17,235.90	3,918.15	87.44	33,000.00	250,327.66
103,555.92	109,155.34		6,766.51	10,683.28	1,306.54	36.11		127,947.78
1,768.00	1,859.26		83.05	222.52				2,164.83
108,161.29	111,925.78		5,072.88	10,627.47	906.68	63.92		128,596.73
83,680.00	84,245.65		3,838.02	6,141.61	478.00	31.25		94,734.53

(2) FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Marguerite Harris,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total on Appropriations 1957-58
South Central (Continued):							
Louisiana	$ 101,847.38	$ 16,562.44	$ 118,409.82	$ 99,000.00	$ 3,667.25	$ 306.01	$ 122,383.08
Missouri	47,910.06	3,802.81	51,712.87	48,000.00	1,626.22	145.94	53,485.03
Nebraska	167,460.21	9,159.45	176,619.66	171,035.00	5,091.27	763.69	182,474.62
New Mexico	22,708.61	5,491.39	28,200.00	27,500.00	1,112.18	70.54	29,382.72
North Arkansas	41,822.82	14,119.67	55,942.49	58,000.00	2,007.55	49.96	58,000.00
North Texas	97,827.21	18,882.28	116,709.49	111,352.50	6,865.62	79.59	123,654.70
Northwest Texas	71,623.51	12,871.46	84,494.97	77,000.00	6,784.95	127.75	91,407.67
Oklahoma	145,308.46	24,161.00	169,469.46	169,265.00	8,044.81	.....	177,514.27
Rio Grande	2,231.36	97.50	2,328.86	1,250.00	87.40	13.47	2,429.73
St. Louis	77,111.44	11,793.36	88,904.80	82,000.00	2,660.15	365.99	91,930.94
Southwest Missouri	81,141.08	11,072.85	92,213.93	90,000.00	2,846.28	374.20	95,434.41
Southwest Texas	112,316.84	21,340.40	133,657.24	116,000.00	3,783.53	.....	137,440.77
Texas	160,878.80	24,983.17	185,861.97	173,000.00	4,654.97	239.62	190,756.56
South Central Jurisdiction	335.00	.....	335.00	.....	.....	.....	335.00
Total	1,546,881.46	233,523.38	1,780,404.84	1,671,652.50	67,693.43	4,086.95	1,852,185.22
Southeastern:							
Alabama-West Florida	85,097.28	12,878.37	97,975.65	90,000.00	3,231.49	270.10	101,477.24
Cuba Mission	243.50	.....	243.50	100.00	130.76	.....	374.26
Florida	176,245.19	21,305.83	197,551.02	150,000.00	10,635.22	707.00	208,893.24
Holston	117,539.25	19,966.30	137,505.55	135,000.00	8,232.30	537.87	146,275.72
Kentucky	64,152.63	12,185.13	76,337.76	76,200.00	2,722.73	278.07	79,338.56
Louisville	61,332.43	8,667.57	70,000.00	70,000.00	3,388.39	168.90	73,557.29
Memphis	75,313.18	16,254.76	91,567.94	88,350.00	4,223.28	329.58	96,120.80
Mississippi	59,918.92	14,926.82	74,845.74	73,000.00	2,969.61	139.86	77,955.21
North Alabama	88,436.87	18,730.86	107,167.73	105,000.00	6,711.62	451.66	114,331.01
North Carolina	117,630.45	13,025.00	130,655.45	135,200.00	5,820.13	573.25	137,048.83
North Georgia	141,075.00	42,225.00	183,300.00	165,000.00	8,192.31	767.78	192,260.09
North Mississippi	53,721.01	8,754.01	62,475.02	62,100.00	3,483.47	113.60	66,072.09
South Carolina	150,005.88	18,017.95	168,023.83	150,000.00	6,167.30	414.82	174,605.95
South Georgia	133,683.04	18,073.52	151,756.56	139,000.00	4,717.07	488.36	156,961.99
Tennessee	84,228.46	22,258.05	106,486.51	101,000.00	4,315.01	138.20	110,939.72
Virginia	232,868.25	22,455.04	255,323.29	220,000.00	10,508.57	299.87	266,131.73
Western North Carolina	164,180.96	24,606.64	188,787.60	155,000.00	8,035.66	593.34	197,416.60
Southeastern Jurisdiction	1,732.00	.....	1,732.00	.....	.....	.....	1,732.00
Total	1,807,404.30	294,330.85	2,101,735.15	1,914,950.00	93,484.92	6,272.26	2,201,492.33
Western:							
Alaska Mission	1,952.00	100.00	2,052.00	1,700.00	73.50	.....	2,125.50
California-Nevada	112,940.27	11,100.06	124,040.33	107,500.00	4,769.61	112.35	128,922.29
Hawaii Mission	2,408.96	100.00	2,508.96	2,200.00	231.68	.....	2,740.64
Idaho	19,132.82	1,152.22	20,285.04	16,000.00	1,058.16	70.61	21,413.81
Montana	20,102.52	1,553.30	21,655.82	20,600.00	3,221.75	107.27	24,984.84
Oregon	46,974.57	5,450.43	52,425.00	52,425.00	4,021.29	26.02	56,472.31
Pacific Japanese Provisional	759.97	304.00	1,063.97	1,000.00	39.71	.....	1,103.68
Pacific Northwest	70,555.85	9,225.19	79,781.04	77,000.00	2,470.02	59.87	82,310.93
Rocky Mountain	63,369.42	6,405.07	69,774.49	60,600.00	2,297.32	233.69	72,305.50
Southern California-Arizona	258,318.51	25,130.55	283,449.06	252,000.00	9,860.23	328.70	293,637.99
Western Jurisdiction	101.40	.....	101.40	.....	.....	.....	101.40
Total	596,616.29	60,520.82	657,137.11	591,025.00	28,043.27	938.51	686,118.89
Total from Conferences	7,582,441.03	788,533.19	8,370,974.22	7,766,116.50	368,463.18	29,397.14	8,768,834.54
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	67,416.90
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	851.42
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	8,262.13
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	35,451.11
							111,981.56
Grand Total	$7,582,441.03	$788,533.19	$8,370,974.22	$7,766,116.50	$368,463.18	$29,397.14	$8,880,816.10

THE YEAR JUNE 1, 1957—MAY 31, 1958

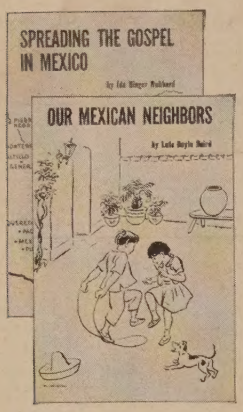
OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1956-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 116,547.31	$ 122,383.08		$ 7,997.12	$ 17,143.79	$ 126.80	$ 39.91		$ 147,690.70
50,466.49	53,485.03		3,666.55	6,921.94	1,003.00	29.83		65,106.35
177,323.51	172,234.62	$ 10,240.00	5,566.90	29,912.03	894.05	77.80		218,925.40
29,353.36	29,382.72		3,401.38	8,678.88	729.12	20.00		42,212.10
58,000.00	57,600.00	400.00	4,402.22	9,149.87	473.85	38.00		72,063.94
115,434.28	123,654.70		9,937.84	8,675.07	6,308.75	44.86		148,621.22
84,942.57	91,407.67		8,532.95	10,791.36	5,219.69	33.74		115,985.41
169,286.52	177,514.27		10,825.40	27,168.20	9,217.61	79.24		224,084.72
2,049.29	2,429.73		542.12	673.67		5.10		3,650.62
89,887.72	91,930.94		4,977.34	15,868.16	250.00	35.35		113,061.79
90,223.23	95,434.41		5,382.48	10,896.28	686.82	40.17		112,440.16
129,439.18	137,440.77		9,041.82	20,592.93	2,335.45	46.49		169,457.46
177,658.41	190,756.56		10,538.40	22,823.86	1,021.53	64.56		225,204.91
1,129.21	335.00							335.00
1,769,273.62	1,840,395.22	11,790.00	108,289.46	234,206.82	34,876.04	773.77	$ 33,000.00	2,263,331.31
100,805.19	101,477.24		11,373.59	9,662.99	1,397.00	48.00		123,958.82
435.36	374.26		328.36					702.62
190,142.48	208,893.24		15,370.02	44,917.08	15,858.49	150.00		285,188.83
141,709.64	146,275.72		17,850.58	17,733.69	12,262.88	76.58		194,199.45
77,595.08	79,338.56		6,404.87	6,397.79	510.00	28.42		92,679.64
67,190.34	73,557.29		6,548.60	8,309.71	4,200.00	28.25		92,643.85
94,891.64	96,120.80		10,960.56	10,930.57	5,359.74	47.00		123,418.67
81,546.98	77,955.21		8,531.20	5,683.44	150.40	23.79		92,344.04
116,647.87	111,331.01	3,000.00	9,670.98	16,088.88	20,951.00	59.76		161,101.63
135,220.18	137,048.83		12,272.70	25,162.57	17,860.00	79.12		192,423.22
176,876.17	192,260.09		11,882.05	18,886.40	9,460.10	70.00		232,558.64
61,828.87	66,072.09		5,776.34	6,148.78	1,162.15	26.04		79,185.40
169,442.67	174,605.95		11,074.50	14,708.54	4,433.00	77.66		204,899.65
157,828.49	156,961.99		11,552.38	14,438.66	3,985.00	52.48		186,990.51
106,837.47	91,863.72	19,076.00	6,682.14	7,219.58	5.00	38.89		124,885.33
257,433.45	262,631.73	3,500.00	23,784.65	27,177.59	41,600.00	135.00		358,828.97
178,502.14	197,416.60		14,903.10	23,526.79	22,572.44	117.13		258,536.06
258.16	1,732.00				244.00			1,976.00
2,115,192.18	2,175,916.33	25,576.00	184,966.62	256,993.06	162,011.20	1,058.12		2,806,521.33
1,950.24	2,125.50		428.99	632.75	60.00	1.00		3,248.24
123,747.33	126,922.29	2,000.00	7,011.62	19,681.01	2,528.20	68.60		158,211.72
2,443.99	2,740.64		267.94	248.64		1.64		3,258.86
18,988.80	21,413.81		921.38	2,684.43	109.00	12.16		25,140.78
25,761.50	22,584.84	2,400.00	1,483.95	3,128.06	75.00	15.08		29,686.93
56,610.80	52,472.31	4,000.00	2,073.48	5,165.15	336.10	32.09		64,079.13
1,063.28	1,103.68		262.37	42.00	25.00	1.76		1,434.81
80,474.67	81,510.93	800.00	4,648.97	11,047.36	1,711.87	44.75		99,763.88
69,577.82	70,105.50	2,200.00	4,445.69	10,199.71	1,977.27	51.97		88,980.14
280,216.84	287,937.99	5,700.00	11,623.70	41,278.98	26,314.08	114.58		372,969.33
147.20	101.40							101.40
660,982.47	669,018.89	17,100.00	33,168.09	94,108.09	33,136.52	343.63		846,875.22
8,453,811.10	8,495,725.54	273,109.00	519,022.29	978,708.51	313,021.47	4,531.80	97,175.96	10,681,294.57
71,505.87	67,416.90							67,416.90
1,097.69	851.42							851.42
19,421.21	8,262.13							8,262.13
17,217.33	35,451.11							35,451.11
109,242.10	111,981.56							111,981.56
$8,563,058.20	$8,607,707.10	$273,109.00	$519,022.29	$978,708.51	$313,021.47	$4,531.80	$97,175.96	$10,793,276.13

APPROVED MATERIALS

For Use With Children



Theme: Mexico

Manuals for Additional Sessions

Primary

Our Mexican Neighbors. By Lula Doyle Baird. This ten-session unit for use with primary children gives suggestions for study, worship, and sharing. The children should learn some of the ways that The Methodist Church is spreading the stories of Jesus in rural areas of Mexico. 50 cents.

Junior

Spreading the Gospel in Mexico. By Ida Binger Hubbard. This ten-session unit for use with juniors will help children gain a sense of fellowship with Christian children in Mexico. 50 cents.

Supplementary Material

World Friends: Mexicans. A picture album of fifteen photographs (9 x 12 inches) with accompanying text. $1.25.

Theme: Christian Concerns of North American Neighbors

Units for Additional Sessions

Primary

Leo of Alaska. By Edith Agnew. Story of a small Indian boy whose only relative, Uncle Louis, develops tuberculosis, causing Leo to be taken for care to a church home. $1.50.

A Primary Teacher's Guide on Alaska. By Mattie Lula Cooper. Based on *Leo of Alaska.* 65 cents.

Junior

Ten Pairs of Shoes. By Mae Hurley Ashworth. Ten stories about boys and girls who live in the North American neighborhood. $1.50.

A Junior Teacher's Guide on Christian Concerns of North American Neighbors. By Nina Millen. Based on *Ten Pairs of Shoes.* 65 cents.

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When Children Give, 1958-1959. An eight-page folder of pictures of happenings in *Mexico* and other *neighbor countries* when children give to missions. *Primary* and *junior.* Single copy, 15 cents; in dozen lots, 10 cents each.

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October 25-31, 1958

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